

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., August 6, 1931

NEW SERIES
VOLUME XXXIII. No. 32

Pastor M. P. Jones has Dr. A. C. Maxwell, of Texas, helping him in a two weeks meeting in Georgetown. Great congregations from the town and surrounding country are attending.

Brother T. W. Green assisted Pastor J. A. Chapman in a gracious meeting at Hebron, Amite County. The pastor says it was great preaching; all were happy; two were baptized.

The Meridian paper recently carried the announcement of the resignation of Dr. R. S. Gavin as pastor of Highland Church. It did not indicate what are Dr. Gavin's plans for the future.

"They have restored commonplace truths to their first uncommon lustre by translating them into action". This is what is reported in an English paper about a religious movement and those sponsoring it at Oxford, in an attempt to realize first century Christianity.

Pastor Eugene Stephens, assisted by Dr. I. D. Eavenson of Cleveland, closed out last Friday night a good meeting with the saints at Chunky. The attendance was mighty good in spite of the heavy rains. There were seven additions to the church.

We have just closed a good meeting at Polkville in Smith Co. Rev. F. C. Richardson from Poplarville did the preaching. Our greatest day was Old Folks' Day. The church was greatly revived and there were 19 additions to the church, 11 for baptism.—D. W. Moulder.

Mr. Mattson B. Jones when elected President of the Northern Baptist Convention said: "I am going home and tell my partners and associates that I am turning my professional and business responsibilities over to them for the time being. During the next twelve months I am at the service of Northern Baptists. As rapidly as possible I shall so arrange my affairs that the work of the Northern Baptist Convention will be my principal concern during my term of office."

A telegram from Dr. W. W. Hamilton says:

"Through generosity of friends from New York to Colorado and from Great Lakes to Gulf, Baptist Bible Institute has paid all interest due August first. Through local endorsers bank granted extension note ten thousand dollars. The immediate task of Southern Baptists must be to relieve these personal endorsers."

—W. W. Hamilton, President."

Here is a sample of the expressions given as to the pleasure and profit derived from the Baptist Assembly at the Woman's College last week. "First Church, Meridian, Aug. 1, '31: Dear Mr. Byrd, You are to be congratulated on the splendid program you provided at the Assembly for the people of Mississippi. We appreciated the effort you must have expended in arranging for all the special features and for the excellent leaders and speakers who contributed to the success of the meeting. Please enroll me as a booster, and if there is anything I can do to help make the next Assembly a success please call on me to do so.—Sincerely, Caroline Cochran, Sec."

ATTENTION PASTORS

This week you will receive a sample copy of the Record. If you are a subscriber give to some one not now taking it. If your subscription has expired send us \$2.00 for a year's subscription or \$1.00 for six months. Act now. Keep posted along all lines of your denominational work.

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An exchange says a church in Africa recently sent \$3.75 to save the starving in America.

Mark the dates on your calendar: Nov. 29 to Dec. 6. That is the time for the Every Member Canvass in the churches for local expenses and the Cooperative Program. And begin right away to get ready for it.

The Executive Committee of the Alabama Mission Board met in Montgomery two weeks ago and organized to press the work outlined by the Promotion Committee of the Southern Baptist Convention. Dr. J. R. Hobbs was elected Chairman of the Committee to put on the program and if he undertakes this work his salary will be paid by his church, First Church of Birmingham.

At the Assembly we got a fresh vision of our Christ and His world program. We felt it in our classes, our Bible hours and in every activity. Like Saul of Tarsus we asked again as we saw Him, "Lord, what wilt Thou have me to do?" May He help us to remember these words, "Be ye doers of the Word and not hearers only."

The Holding Committee which leased Clarke College from the trustees has elected Prof. A. A. Roebuck as president and he has accepted. We have gleaned the following facts with reference to him: Six years as superintendent of high schools, graduate of Clarke College, Mississippi College, and University of Alabama, B. A. and M.A., the latter degree in school administration and supervision. Instructor in Clarke College for past five years—Summer Schools. Head of department of French and Education in Clarke College 1930-31 as well as dean. Member of Phi Delta Kappa fraternity, a national organization of school administrations. Member of Kappa Delta Pi fraternity—Scholarship. Has been invited into the membership of the American Association for the Advancement of Science. Appointed to receive Summer School scholarship in the University of Cincinnati, 1928. Received fellowship in the department of educational administration and supervision, University of Alabama, 1929-30 and used it. Made distinction on work all the way through college, and was runner-up for best all-round student at M. C. during Senior year. (This was in regard to the selection by a faculty committee of a man to receive a \$50.00 award for the best all-round student.) Married and 27 years of age.

IS PROSPERITY JUST AROUND THE CORNER? IF NOT, THEN WHAT?

J. W. Lee, D.D.

The whole world is experiencing a terrible financial depression. Raw material such as cotton is selling for less than the cost of production.

The same can be said of wheat and many articles of food. Hence the production of food and raw material that go into manufactured articles is not only unprofitable but done at a loss.

The International Labor Office says that there are twenty million unemployed in the world.

This great army of unemployed has no purchasing power and therefore a surplus of almost everything of both necessities and luxuries has accumulated.

As long as this surplus remains unconsumed the depression will continue.

The consumption of the surplus is the world's only financial hope.

If this 20,000,000 army of unemployed could be put to work at even living wages the surplus of every thing would melt like a snow ball in warm sunshine and prosperity would be ours once more.

Can such a happy result be hoped for real soon?

Before this question can be intelligently answered we must know why we were in the midst of prosperity a few years ago and why we are financially depressed now.

Upon a study of the world's economic condition we find that a few years ago every one who wanted a job had one. As long as jobs lasted prosperity lasted. All articles of necessity and even luxuries found a ready market because of the purchasing power of the laborers. For a long time the demand for most manufactured articles was greater than the supply. As long as that was true we were in the midst of prosperity.

But the time came when the supply caught up with the demand and a surplus of both raw materials, finished products and food began to accumulate. When that happened curtailment in the factories started.

That started the army of unemployed which grew in proportion to their decreased purchasing power and vice versa.

When factories, mills, railroads and other great industries began to curtail operations prices of raw material of all kinds began to tumble. This was especially true of cotton and lumber—Mississippi's two greatest sources of income. Mississippi therefore felt her full share of depression.

Let the manufacture of the automobile illustrate my point. Who thought when he looked on an automobile the first time that he was looking on something that would come into general use and thus increase the demand for labor, rubber, cotton, steel, lumber, brass, electric batteries, glass, etc.

All classes of labor from the miner who digs coal and the Negro who sawed down hickory and gum clear up to the skilled electrician found employment. The industry furnished a field of profitable operation to both labor and capital on a very large scale. Almost every industry profited by it from the railroad which hauled the coal and raw material to the factory and the finished product from the factory to the local agency down to the colored farmer who produced the cotton which went into tires, seats, cushions and tops.

Hardly any other industry has contributed to world prosperity as has the automobile industry. This industry contributed to prosperity in three ways:—

First:—It furnished an outlet for capital.

Second:—It furnished employment for thousands upon top of thousands of laborers at good wages.

Third:—It increased the demand and price for many raw materials.

But the time came when the supply caught up with the demand. Very few new purchasers could be found. The demand narrowed down almost to those who wanted to exchange an old car for a new one.

When this happened many thousands joined the army of unemployed and depression began

to be seriously felt.

The curtailment in the production of the automobile is not the only cause of depression in business but it has contributed a large share. What is true of the automobile is true of every manufactured article from a hoe to a radio.

The automobile industry made Henry Ford the richest man in the world but while Henry Ford was amassing his great fortune he, with the other manufacturers, gave an opportunity to millions to earn a living, and even more than a living.

What we now need.

We now need some one to start the manufacture of something to meet a popular demand that will furnish jobs to the unemployed and make a market for steel, lumber, cotton, etc., as the automobile has done.

Some writer in The Journal of Wall Street has suggested that the airplane might become a factor in world business and thus do for both capital and labor what the automobile did. And yet no one need hope that the airplane can come into general use and thus furnish a market for raw material and employment to labor on a large scale.

Since the financiers seem to know of nothing that will materially relieve the situation it seems that we are facing a long period of low prices of every thing. This is just another way of saying that prosperity is not just around the corner.

What are we going to do about it?

What can we do about it?

These are questions which should be considered in all seriousness. They are questions which should concern the individual, the family, the lodge, the church, the municipality, and government, both State and National.

I have not the wisdom of Solomon nor the leadership of Moses that might solve the financial problems that confront us and lead out of a distressing situation brought about by reduced prices and unemployment.

Without special fitness for leadership and without a superabundance of wisdom even a mediocre is safe in saying that all from the individual to the Government should live within their income. If the income is small the expenditure should be smaller. If we receive less we should spend less. There must be a reduction in both living and operating expenses or bankruptcy will be the result. In other words living and operating expenses must be adjusted to a reduced income brought about by low prices.

This will be done by the wise individual so far as his power may go, but there is one expense over which he has no control, viz:—Taxes. That is fixed by others in a great measure.

Just here comes the responsibility of those who say how tax money should be spent. While the individual is adjusting his expenses to his reduced income the law makers, municipal, county, state and national, should adjust taxes to the reduced income of the tax payer. Anything short of this is inconsiderate if not oppression on the part of those charged with the responsibility of appropriating tax money.

I feel sure that the reader agrees with me in all that I have said above.

But what about the above when applied to our own denominational affairs?

Mississippi Baptists are just a part of the great number of Mississippians. They suffer financially from the depression along with all the others. Their income has decreased because of low prices, stagnant business, and unemployment.

This has been reflected by a decreased contribution to our Cooperative Program. What have we done about it? Have we reduced our expenditures to correspond with our receipts? In some instances we have.

Our State Mission Board has done so and our Executive Secretary and the Board are being commended on every hand for their good business judgment and wisdom.

But what about our Education Commission? Has it lived within its income? No. Why has it not lived within its income as the Mission Board has done?

Is the Mission Board composed of better busi-

ness men than those on the Education Commission? Being a member of the Commission myself I must let others answer that question.

This must be said, however, in fairness to the Commission. It has not been permitted to exercise its discretion in the expenditure of money. Positive orders are given by the Convention to the Commission to borrow money, issue bonds, etc. The Convention literally robs the Commission of any choice in the matter of borrowing and issuing bonds. Not so with the Mission Board. It is allowed in large measure to exercise its judgment. As a result the Mission Board lives within its income and the Education Commission has borrowed large sums in addition to issuing hundreds of thousands of dollars worth of bonds.

If the Baptists of Mississippi find themselves embarrassed with big debts at banks and big bond issues it is all because the Convention gave specific, positive and unequivocal orders to the Commission to borrow money, issue bonds, etc., etc.

The Commission had it to do or be disobedient servants. I see no immediate prospect for a return of prosperity. Therefore, I cannot hope for any material increase in contributions to our Cooperative Program.

To continue to borrow money for operating expenses and issue bonds to pay deficits will wreck any institution on earth. I would not do it in the conduct of my personal affairs and I can not be a party to it in the conduct of my denominational institutions.

Does some one say: If we do not continue to borrow money for operating expenses and do not continue to issue bonds to pay deficits incurred in operations we will cripple our institutions?

My reply is: We had better have crippled institutions than to default on the payment of maturing bonds.

A crippled institution is far better than an institution sold under a creditor's hammer.

Crippled institutions with Baptist honor preserved is a thousand times better than efficient institutions with Baptist honor wrecked.

Those who for the last few years were charged with administration of State affairs are severely criticised for making the cost of the operation seven million dollars more than the income and who will say the criticism is unjust?

But as long as Baptists borrow money or issue bonds for operating expenses we are in no position to criticise our State officials for doing the same thing.

"Therefore thou art inexcusable O man who-soever thou art that judgest, for wherein thou judgest another thou condemnest thyself for thou that judgest doest the same thing." Rom. 2:1.

I have a judgment and a conscience. They both may be poor and faulty, but I must keep on good terms with them because they are my daily companions. Therefore I must not and will not be a party to any further borrowing whether by loan or bond issue for current expenses in the conduct of our denominational affairs. This decision may be wrong but it is not come hastily. It has come after much deliberation. I have even counted the cost and am ready to pay it.

—BR—

MUSINGS OF A CHUMP

—O—

If God should deal as severely with deacons now as he dealt with Ananias and Sapphira the undertakers would be overworked for three days and the office would be abolished. What is the difference between Ananias and the deacon who publicly and fervently prays the Lord to bless, encourage, strengthen, help the pastor and give him wisdom to lead the church and then withhold his money from the pastor's salary? If deacons worked as they publicly pray our churches would be the most flourishing institutions in the land. We have a deacon in our church whose prayers for the pastor are so tender and fervent as to cause so many tears to flow that one laundry sterilizes on the handkerchiefs of our congregation, but he will not work on the finance committee and his contribution is measly.

Yours truly,

—A. Chump.

Housetop and Inner Chamber

Good reports come from Hattiesburg of good attendance at the Woman's College of the Mississippi Baptist Assembly.

Sorry to miss a visit from brother J. C. Wells, who passed through on his way home to Welsh, La., from a meeting in Barton, Ark.

There are said to be about sixty Roumanian colonies in the United States. Baptists have work in one fourth of them, where there are 800 members.

It is claimed that Al Capone "got away" with murder, but the income tax "got him." They say "taxes and death are the only absolute certainties."—Word and Way.

Dr. John R. Bryant has resigned as pastor of the Valence Street Baptist Church in New Orleans, to accept a call to a church in Kansas City, Mo. Rev. S. A. Murphy, a student of the Baptist Bible Institute, has been called to the work at Valence Street.

"Speaking of old families", said the aristocrat, "one of my ancestors was present at the signing of the Magna Charta."

"And one of mine", said little Ikey, "Vas present at the signing of the Ten Commandments."

Dr. S. M. Brown of the Word and Way boasts that he has been preaching 56 years. Perhaps we should say he is grateful for this privilege. And it is a very great honor. He has done and is still doing great service as editor and denominational leader. May the Lord continue him and bless him in all the way.

Pastor Roy Brigrance says there is a fine spirit of fellowship and cooperation among the members of Eudora Church in DeSoto County. Their loyalty is shown in that the young people stay from the Sunday School and B. Y. P. U. to the other church services. They are praying and working for a great revival.

The Southern Baptist Association of Teachers of Bible and Religious Education will be held at Ridgecrest, N. C., Aug. 25. The general subject is Teaching Religion in the New Day. Names of those appearing on the program are O. E. Turner, H. L. Grice, T. B. Maston, I. J. Van Ness, W. A. Gardiner, Miss Willie Holt, C. B. Williams, L. E. M. Freeman, E. G. Townsend, M. O. Patterson, Miss Bessie Welch and W. O. Carver.

The problem of the church in Jerusalem, after the Holy Spirit came upon them was not how to get the money for their benevolent work, but how to administer properly the benevolence of the membership. Nowadays the problem of the churches and deacons seems to be how to get any money to distribute. What makes the difference? You wouldn't so much mind being a deacon in the Jerusalem church, but in your own church.

Brother J. W. Crump of Blue Mountain sends the following account of the ordination of brother D. M. Renick: On July 19th, 1931, Pine Grove Baptist Church of Benton County, Miss., ordained Eld. D. M. Renick to the full work of the Gospel Ministry. The following Baptist ministers constituted the presbytery: O. B. Renick, the pastor of this church; W. B. May, F. Z. Huffstatler, J. H. Gadd and W. E. Houston. The examination of the candidate was given by the pastor. The ordination sermon was preached by Eld. W. B. May. Eld. F. Z. Huffstatler delivered the charge. Eld. J. H. Gadd led the ordination prayer, after which Eld. W. E. Houston, with some very appropriate remarks and admonitions, presented the Bible to the candidate, asking him to take this Book as "The man of counsel" all down the journey of his ministerial life and sacred duties.

I want to go a step farther and say that the Cross means our cross as well as the cross of Christ. Jesus never asked anyone to carry his cross. But he did call for men, and continues to call for men, to take up their cross and follow him. The same principle that dominated the life of Christ must hold sway in ours. There is no escape from this imperative—save in an utter denial of the lordship of Christ in the life of the believer.—Joseph Taylor.

The Lord gave us a wonderful meeting last week at Money. In spite of a continual downpour of rain, our attendance was good and the people were hungry for the gospel and expressed a desire to get their hearts and lives right with the Lord. Two additions by letter, eight by baptism, and a good number expressing a private desire to rededicate their lives to Christ for service were the visible results of the meeting. Our people and pastor are happy in the Lord. Brother J. M. Metts brought us some soul-stirring messages as he alone can bring.—Roy R. Brigrance, Pastor.

Mr. Spurgeon once said: I very much demur to the commencement, "To the Very Reverend C. H. Spurgeon", for no reverence is due to me. Romaine used to say that it was very astonishing to observe how many reverend, right reverend and very reverend sinners there were upon the face of the earth. Assuredly "reverend" and "sinner" make a curious combination, and as I know I am the second, I repudiate the first. To me it is surprising that such a flattering title should have been invented, and more amazing still that good men should be found who are angry if this title be not duly given to them.

It may be that the story of the Prodigal Son has further and wider implications and applications than to the individual sinner who left his father's house only to get into trouble, and then to return in penitence and with more of wisdom. A whole generation, a whole nation and a whole world may have gotten top heavy with learning and prosperity, and concluded to set off upon an adventure in unknown and untried regions and experiences. And Mr. World which we see pictured so often in the newspapers with a swelled head and legs too small and too short to carry it, seems to have come to grief. Well, the original prodigal had to come to grief before he could come to himself and then come to his father: Hungry and ragged and companying with swine. Better turn it over in your mind, vain world, and then turn your steps toward God. Fortunately the Father is shown to be waiting and willing to welcome.

Dr. Wm. Axling, missionary, writes as follows about the work in Japan: Some weeks ago the writer participated in a campaign in a rural town. Because the church of the town could not hold the crowds the local committee had arranged to hold the meetings in the auditorium of the public primary school. When I expressed concern as to whether my message, in which I expected to major on the evangelistic note, would be welcomed in such a place I was told that the principal, although not a Christian, insisted that they wanted a religious message and the more Christian the better. At the close of the message the local pastor asked that decision cards be distributed and while he made a ringing plea for decisions a good number signed cards as inquirers. The holding of a Christian evangelistic meeting, closing with an appeal for decisions, in a government primary school is something which never could have happened anywhere in Japan a few years ago. It shows the turn of the anti-religious tide which has been running with such tremendous force during the past fifty years among the intellectuals and educational leaders of the Empire.

Dr. H. L. Martin assisted Pastor S. P. Andrews in a meeting in Houlika last week. In spite of the absorbing interest in politics, there were four or five additions to the church.

It was a fine evidence of good will and a prophecy of peace when the British Prime Minister and the Foreign Secretary visited Berlin last week in the interest of German welfare, and the more so because they were received with great enthusiasm by the people on their arrival in Berlin. The people shouted, "We want peace". The papers even speak of a triple entente between British, Germans and Americans. There is no such prospect as an alliance, but merely effort at good will among these people and nations, which contrasts with the lack of cooperative spirit among the French representatives. It may come to where the rest of the world will have to protect themselves against the French who have cultivated a swagger ever since the world war.

Here's a good editorial note from The Baptist of Chicago: Many of our theologians today exhibit an eagerness to win for their doctrines the approval of the scientific mind which is almost unseemly. They have made concessions to the scientific method in their search for truth that seem to shut them altogether out of many fruitful fields of spiritual research. They have displayed a confidence in the current scientific mood and in current scientific theories which may easily prove to be misplaced. As a consequence the sort of a religion that some of them offer us is not recognizable as historic Christianity at all, nor is it the sort of a religion that could possibly have produced the spiritual conquests of historic Christianity. It is a sort of rarefied ethical culture, a course in spiritual gymnastics, or a system of spiritual psychiatry and therapeutics.

Some people have a house to live in without having a home. It is not enough to live in a separate house. It is necessary to stay in it to make a home. Most of the homes that are broken up, are destroyed because the man of the house has to go to so many lodges and clubs that he has no time for his wife. Or the woman in the home is so busy with card parties and going to the movies that she pays no attention to her husband and children, if she has any children. Little ones in the home are the greatest blessing provided the father and mother stay at home with them, give them their time and lavish on them their affection. The dissipation of automobiles and picture shows is sapping the affection out of many families. Whatever prevents the family group being often together should be given up. All ought to sit down at the table at the same time. Gather about the reading lamp or the winter's fire. And don't forget the family altar.

The Religious Herald speaks hopefully and enthusiastically of the work begun and proposed by the Promotion Committee of the Southern Baptist Convention. Indeed we have seen nothing but approval of its work in all editorial utterances of Southern Baptists. Here is the way the Baptist Courier speaks of it, the editor of the Courier himself having a good share in the work accomplished, but he doesn't mention himself. We quote from the Courier: Brethren, we are at the opening of a new, a better and a larger day. We have a God-given leader in Dr. Brown and you will feel about this as we do when you come to know him. In the Every-Member Canvass work we have the one Program that can save the whole cause. It is not a new conception. We have worked at it for some years. But this is the first time that the whole denomination in every state, throughout all the South, has got behind it. For this we are greatly, greatly indebted to Mr. J. H. Anderson, the consecrated deacon of Knoxville. For months it has been on his heart. He worked at it at the Birmingham Convention. He and Dr. Brown have demonstrated in the churches of Knoxville and contiguous territory that it is a workable proposition. What we need now is that we give this simple program our united and whole-hearted support.

Editorials

GOD'S TWO WITNESSES

Following immediately the statement in the eleventh chapter of Revelation about measuring the temple and altar and worshipers, and putting outside the bounds the "court which is without", to be trodden down of the Gentiles, the profane hordes; then it is said, "I will give to my two witnesses, and they shall prophesy 1260 days clothed in sackcloth. These are the two olive trees and the two lamp stands, standing before the Lord of the earth".

These two witnesses have been interpreted to mean the Old and New Testaments, or Civil and Religious governments; or the ordinances of baptism and the Lord's supper, or simply the self-confirming and adequate testimony of the gospel, or the Jewish and Gentile elements among the people of God. We venture here to commit ourselves to a different interpretation, namely, the witness to God in Nature and the witness to God in Revelation, that is not the book of Revelation, but revealed religion. We do so because these are the two essential ways in which God is made known. There is a beautiful portrayal of this double testimony in the Nineteenth Psalm, the first half of which speaks of the revelation which God gives of himself in nature, and the second sets forth the revelation of God given us in his Book. The two witnesses seem to us to be the testimony of nature, and the testimony of revealed religion.

The testimony of these two continues as long as the period of the Gentiles lasts, and in spite of it, in protest against the profane spirit which ignores the fact and the presence and power of God. The thousand two hundred and three score days is the same here as the forty and two months of the Gentiles.

These two witnesses are said to be "clothed in sackcloth". The prophets wore this kind of clothes to indicate their distress of soul, and in protest against the ungodliness of the generation to which they made their appeal. So did Jeremiah during the period of profligacy in Jerusalem. And John the Baptist's raiment of camel's hair was in contrast with the luxury of his generation and in accord with his serious and earnest mission. The fact that the message of these witnesses so often goes unheeded is justification for sackcloth, and a prophecy of the judgment that awaits indifference to their message. James says, "Cleanse your hands, ye sinners; purify your hearts, ye double minded. Be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall exalt you". If we had more evidence of distress of soul in the pulpit, we should have more manifestation of repentance in the pew.

We are told that these two witnesses are the two olive trees and the two lamp stands, or candlesticks, standing before the Lord of the earth. That is another way of saying "grace and truth". For the olive oil was a symbol of grace communicated by the Holy Spirit and a lamp stand is a symbol of truth revealed by the same Spirit. Grace and truth came into being by Jesus Christ. The favor of God and the knowledge of him came from the same source and they are always found together.

"If any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies". The word of God is a fire. This fire proceeds out of their mouth. It is what they say, the testimony that they give which is destructive of evil, and will put to rout their enemies. It is not physical force, but the truth which they proclaim which does the work. To be sure nature resents the violation of its laws and punishes the neglect of them, but the primary province of nature and grace is to destroy by light. Don't forget the lamp stands.

Nature and grace cooperate to accomplish their one purpose, the purpose of God. Notice it is said "fire proceedeth out of their mouth", sin-

gular number. They speak the same thing. Their testimony is in accord. Later when "their dead bodies" is spoken of the word for "bodies" is singular and not plural, in the Greek. But the point here is that nature and revealed religion cooperate to carry out the will of God. They are in thorough agreement. They have power to shut the heaven that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood and to smite the earth with every plague, as often as they shall desire". Jesus said, "All power is given unto me in heaven and on earth; go ye therefore and make disciples". Nature and providence are at one with the gospel in power as well as in instruction. The same God who sends out the the gospel message controls all the forces of nature, and does so in the interest of the gospel message. Plagues are to promote the preaching.

"And when they have finished their testimony". When the truth has had its opportunity and done its work the end is at hand. This gospel shall be preached in all the world and then shall the end come. This opportunity will not go on forever. Opposition to it comes to a climax, expressed in the figure of the beast that cometh up out of the abyss. This opposition will be successful for a time, for the two witnesses are said to be killed or silenced. What this means may not be fully declared by present world conditions, but these world conditions at least point the way to the interpretation of this figurative language.

For example you have in Russia today a government which covers one-sixth of the world's surface, and with one or two exceptions the largest population, and this government is avowedly atheistic. It is its purpose to stop the preaching of the gospel or to prevent any religious teaching among the rising generation. And this it would do for all the world wherever it can get control. They are making inroads into China, which has thrown its 400,000,000 people into confusion, and their emissaries are in Southern Asia and in many parts of the world. They propose to prevent any testimony to God in churches or schools.

But this is hardly worse than another and different method in our own land and in many Christian lands. The voice of nature is silenced in high educational places today where God is eliminated from creation, and evolution or paganism is substituted. And even in some theological schools and in pulpits there is denial of supernatural revelation. Thus are the two witnesses to God silenced.

The description of their dead bodies lying in the street and burial being refused to the two witnesses, is a picture of the world pouring contempt upon these witnesses to God, and that in the very place and by the very people who were the beneficiaries of his sacrificial suffering and death—in Jerusalem where the Lord was crucified.

There is a short period of victory for the forces of the anti-Christ. They rejoice for three days and a half and revel in their momentary triumph. God interposes, raises up his witnesses, attests the truth of their testimony by taking them up into heaven. And there follows such demonstration of God's displeasure against his enemies as is pictured in a great earthquake and the destruction of one seventh of the symbolic city. In terror the remainder of the people give glory to God.

In this last we are on the border of unfulfilled prophecy. And no prophecy is perfectly understood until it is fulfilled. How soon? We do not know.

Pastor H. R. Holcomb of Tupelo writes to brother J. E. Byrd about the countywide training schools in Lee County: "The Sunday School work done in our county has already accomplished far more than we anticipated. Never a week's work so far reaching in every phase and the cause of Christ represented by our people stimulated and blessed. We are indeed grateful to you and the Sunday School Board for the fine helpers and help".

PUBLIC PRAYERS OF JESUS

At the grave of Lazarus Jesus prayed aloud, and himself says that he is thus praying publicly "because of the multitude that standeth around". Here are his words as recorded in John 11:41f: "Father, I thank thee that thou hearest me. And I knew that thou hearest me all ways: but because of the multitude that standeth around I said it, that they may believe that thou didst send me".

This was His prayer at the grave of Lazarus, and shows how calmly Jesus was able to meet a desperate situation, how he prayed in the midst of deep trouble. It is perfectly clear that he had made his preparation before hand, by prayer in secret. Many people are lost in an emergency and unable to meet it properly because they have not fortified themselves by habitual or special communion with God in secret. It is too late when the crisis comes to call on God for help if we have not familiarized ourselves with the highway to his throne of grace before hand in secret. This prayer at the grave of Lazarus opens a window on his past petitions in anticipation of this very hour.

One's public prayers are an index of his private devotions. It is hardly worth while to pray in public if we have not prepared for it in secret. Any prayer meeting will be richer and sweeter if someone has made preparation for it by waiting on God in secret for hours before the people have come together. We make preparation for preaching chiefly by study, but we make preparation for a prayer meeting by praying. The flatness, staleness, shallowness, hollowness of many public prayers is only proof that there has been little or no praying in private.

The chief factor in prayer is faith, and Jesus here in the prayer at Lazarus' grave expresses himself most confidently: "I thank thee, Father, that thou hearest me". Again it needs to be said that faith comes by contact with God in secret. So confident was Jesus as he approaches the grave of Lazarus that he does not even ask that he be raised up. That has already been settled in secret and he now publicly thanks the Father that He has already heard. Faith is not noisy, but it speaks calmly. There is a tone of assurance in the voice which betrays intimate acquaintance and companionship with God. It cannot be easily assumed. It should never be assumed. It is the voice of expectancy.

What rest these words of Jesus must have brought to the sore hearts and distressed spirits of Mary and Martha! One who can stand by the side of a casket or a grave and talk with God on easy terms brings vast peace to many a breaking heart. What a blessed ministry it is to be able to help those in trouble. How like the dew of heaven the words of faith fall upon troubled souls. There be such servants of God whose presence is a benediction and whose prayers bring back hope and light and life. To be able to reach out the hand of faith in the hour of darkness and say "Father", that is comfort and solace. To say, "I know", when doubts assail us like a tempest of hail. "I know that thou hearest me". That is to draw on the past experience when the present is a time of peril and uncertainty.

There is victory in the prayer of faith like this. The victory is that others may be brought to know and believe. If our anchor holds, it means not simply safety for ourselves, but for others about us. "That they may believe that thou didst send me". The times of darkness may be the best opportunity for bringing the light of the knowledge of God in the face of Jesus Christ, to those who need him most. If you can speak with assurance then, your testimony is doubly convincing.

The pastor of one of the leading churches in Mississippi offers to hold one revival meeting in September or October and let proceeds above actual expenses go to the Emergency Fund of the Baptist Bible Institute, New Orleans. Write to President W. W. Hamilton for particulars. Other pastors should make a similar offer to help this great missionary school.

Recent Birmingham Southern in principle operative of the E. Secretar nounced this Prog port of al compreh for all ph To the l offers a th making ev exemplifyi servants of of Christ Exempli essential to sable to th dividual, th man have his". "The man love no can he love teaches thi to visit the tion and ke In providi phan child, healing thro the Co-oper Master's spi mending Hi would never Moreover, we do thro fundamental ing to colleg today than i carries the millions of before, the advantage. forts of un could have with proper tian school tion. Is it t fifty church forty-nine w These institu marvelous m to our Co-op extension of In extending State, Home Christian is c at his world- unfailing pre the college, th un-Christian "To deny is praying with needs—the re zen. Our Co-ope including thre which Southe to win the wo manding obje phase of the v either would Christian stra them all. Th largest triumph Exhortation burn, and it making the tr you must hav the seven win must be some tion in the wor exhortation is parting the tru dle; he will ce

OUR CO-OPERATIVE PROGRAM—A TRINITY

Secretary H. L. Martin

Recent discussions in the press and at the Birmingham Convention leave little doubt that Southern Baptists as a denomination are, at least in principle, thoroughly committed to the Co-operative Program; and one of the first efforts of the Education Commission, as the present Secretary enters upon his work, will be, as announced some time ago, to assist in building up this Program. It deserves the unqualified support of all our Baptist interests as a scriptural, comprehensive, businesslike method of providing for all phases of our work.

To the loyal Baptist the Co-operative Program offers a three-in-one privilege—the privilege of making every dollar that he gives have a part in exemplifying the spirit of Christ, equipping the servants of Christ and extending the sovereignty of Christ over hearts and nations.

Exemplifying the spirit of Christ is a prime essential to Christian efficiency. It is indispensable to the greatest usefulness both of the individual, the church, the denomination. "If any man have not the spirit of Christ, he is none of his." "The fruit of the Spirit is love." "If any man love not his brother whom he hath seen, how can he love God, whom he hath not seen?" James teaches this in saying, "Pure religion . . . is to visit the fatherless and widows in their affliction and keep himself unspotted from the world". In providing for the aged preacher and the orphan child, and in maintaining an agency of healing through our several Christian Hospitals, the Co-operative Program is exemplifying the Master's spirit in a most necessary way and commending His religion to scores of thousands who would never accept it otherwise.

Moreover, equipping the servants of Christ, as we do through our Baptist schools, is a task of fundamental importance. More people are going to college and reading widely (if not wisely) today than in any period of the past. The radio carries the news and views of the world into millions of homes. Hence today, more than ever before, the uneducated worker is at a sad disadvantage. Large blessing has crowned the efforts of untrained Christians, but even these could have meant far more to God's Kingdom with proper training. And only the truly Christian school can supply the best Christian education. Is it therefore surprising that out of each fifty church leaders at home and abroad some forty-nine were trained in Christian schools? These institutions when properly conducted are a marvelous missionary force, and no money given to our Co-operative Program means more to the extension of Christ's domain in all the world.

In extending the sovereignty of Christ—through State, Home and Foreign Missions—every true Christian is deeply interested. Only as we work at his world-task do we have the promise of his unfailing presence. The individual, the church, the college, that slights this supreme enterprise is un-Christian and has little claim on God's favor. "To deny is to die". Thinking in world terms, praying with a world vision, giving for world needs—the real Christian is indeed a world citizen.

Our Co-operative Program then is a trinity, including three lines of indispensable service along which Southern Baptists are working together to win the world to Christ. This is the one commanding object. To achieve this object each phase of the work must go forward. To abandon either would endanger the whole enterprise. Christian strategy will maintain and strengthen them all. Thus and thus only can we attain our largest triumph for our King.

Exhortation is like blowing a fire to make it burn, and it is one of the necessary ways of making the truth effective. But remember that you must have some wood on your fire, or all the seven winds can't make it burn. And there must be some truth preached or all the exhortation in the world is of no use. A preacher whose exhortation is in excess of his teaching or imparting the truth is like a man who blows a candle; he will certainly blow out the light.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

PIONEERING THROUGH STATE MISSIONS

R. B. Gunter, Cor. Secy.

Pioneering has always been fascinating. The desire to discover the undiscovered and to explore the unexplored has led us on and on. Ambition to see the unseen and to conquer the unconquered is ever present in man. This has been seen as men have sought to discover new continents, to convert forests into civilized lands and agricultural plains, to make highways of the seas and boulevards in the skies.

But more romantic than all is the pioneer with the Gospel for Christ. The most thrilling stories come from the frontier lines as the missionaries battle with spiritual wickedness among the unconquered foes of Christ. To see them leading captivity captive (leading captive a band of captives) and giving them as gifts to men is the most thrilling and inspiring spectacle imaginable. To discover new tribes and new nations and to conquer them for Christ; to train them to in turn become faithful soldiers for Him is more to be desired than to follow in the train of Alexander the Great in conquering the known worlds.

Such has been the work of the Mississippi Baptist State Convention Board since its formation in 1885. This Board through its missionary pastors and general field missionaries has been conquering for Christ unconquered territory from the Tennessee line on the north to the waters of the Gulf on the south. The harvest on the Coast, the Delta, and throughout the State is the Board's best testimony of its love for and value to the State. The lives of some of the pioneer missionaries have been in peril as they proclaimed the good news. Some enemies of righteousness have even dared to tell them what to preach and what not to preach. But through Christ they

have been more than conquerors. Hundreds of church buildings as well as thousands of converts are silent, yet living monuments of the value of State Mission work.

But the pioneering is not at an end. There are enemies within and without the churches. The temples need to be cleansed as in the days of Christ. Judgment must begin at the house of God. Many pastors feel that so much of the world has gotten into the churches until their hands are tied. Hence, they welcome a State Board man with conviction and courage to come in and hew to the line, regardless of where the chips fall. This offers an opportunity to the Board for constructive work in the field of evangelism.

Again, there is much outlying territory unconquered and unexplored, containing approximately one million unsaved souls within the territory of Mississippi. Many of them are foreigners; many of them, a large majority, are our own people living beyond reach of churches and Sunday Schools. And from some such quarters there comes the "Macedonian Call" for us to come over and help them. No, the pioneering is not over. The tendency is now, as with the first church, to remain at Jerusalem and worship while the millions perish. The tendency is to build temples, to listen to paid and trained choirs instead of heeding the calls from the wasting fields.

The purpose of the special September appeal is to raise money with which to pay off the Board's debt, to replenish the treasury and untie the hands of the Board that it may go out into the lanes, the by-ways and hedges for those who have not heard and will not hear unless the Board continues its seeking, finding and winning of the lost in the destitute places of our own beloved State.

SUNDAY SCHOOL ATTENDANCE

AUGUST 2, 1931

Jackson, First Church.....	600
Jackson, Calvary Church.....	661
Jackson, Griffith Memorial Church.....	372
Jackson, Davis Memorial Church.....	381
Jackson, Parkway Church.....	173
Jackson, Northside Church.....	46
Meridian, First Church.....	625
Offering \$37.49	
Columbus, First Church.....	661
McComb, First Church.....	464
Offering \$30.2	
Laurel, First Church.....	524
Laurel, West Laurel Church.....	392
Laurel, 2nd Ave. Church.....	300
Laurel, Wausau Church.....	50

Already the movement is under way to provide the best possible travel facilities and tourist benefits for those who are going to the Baptist World Alliance in Berlin in 1933. Parties are being formed, and some people are saving their nickels and dimes to this end.

Brother Montie Davis of De Leon, Texas, spent two weeks recently holding meetings among his old friends in Mississippi, one at Sylvaena in Lincoln County and one at Nola in Lawrence County. His own work in De Leon is prospering. Not long ago they excluded seven from the fellowship of the church and soon afterward received 112, of whom 83 came by baptism. This is the only case of exclusion that has come to our notice in recent years and it seemed to work well. He says there were no divisions in the church following the discipline. Not so long ago they built a new church house with 35 Sunday School rooms and a seating capacity of 600, for which the money was in the bank before the building started.

PIOUS FALDE-RAL

W. A. Sullivan

1. "Gret". (e short as in "met"). Sometimes it is used fervently in such pious phrases as "A gret day"; "a gret program"; "a gret task"; "a gret hour".

2. "I'm just wondering". A meaningless phrase sometimes heard in religious meetings; principally used by those who really have nothing to say but who, apparently, wish to be seen.

3. "Our very own". A sobby colloquialism reminding one of the insipid odor of a fading flower. It probably indicates a paucity of ideas.

4. "Rev. So and So". A very incorrect way of saying "The Rev. Mr. So and So"; used frequently by Negroes and inexperienced news reporters.

5. "Peculiar conditions". An alibi often used by preachers and others in positions of leadership, but who are not leading.

6. "The pastor is the key to the situation". Words only; meaningless; nonsense used by some well-meaning advisors who probably know nothing about "the situation".

7. "Let the minister preach the gospel". A hypocritical exhortation frequently used by unscrupulous two-by-four politicians who have not the slightest idea of what the gospel is, and who object to preachers interfering with unrighteousness in public affairs. An infinitism ad nauseam.

I helped Bro. D. J. Miley at Cato, Rankin Co., this week—where my grandparents lived and died—where my father (W. P. C.) was born, lived, baptized and ordained to the ministry—Sacred place to me. Had a real good meeting, people very kind and good. Bro. Miley is one of the best coworkers that any preacher ever worked with. The people were kind to me. Came home happy.—Jas. A. Chapman.

MEDITATIONS IN MARK

By J. L. Boyd

Mark 7:24-37. "And from thence he (Jesus) arose, and went into the borders of Tyre and Sidon". This parrying with the Pharisees and scribes about eating with unwashed hands, and the apparent success of Jesus in turning the tables on the Pharisees by laying bare their hollow pretentious hypocrisy in all their observance of the traditions of the elders, precipitated a crisis in his ministry. Indeed, there was "too much excitement among the people, too much bitterness among the Pharisees, too much suspicion on the part of Herod Antipas, too much dullness on the part of the disciples" for Jesus to remain longer in Galilee, at this time. The strain, too, of the past few months had brought on a craving for a little privacy and rest. He would be hid, for a season. He needed the rest, and the disciples needed a bit of private instruction. Hence, this departure into heathen territory, where, perhaps, his fame had not reached and his enemies would not be able to intrude.

"But he could not be hid". His every movement was watched. And his fame had gone on before. Seeking refuge from the public scrutiny, Jesus entered an house. Whose house, we wonder, in this country of strangers? It is comforting to note that everywhere Jesus went—or nearly everywhere—some one opened unto him. Even in this foreign territory, the land of the Gentiles, whose populace were strangers to grace and aliens to the commonwealth of Israel, there was a home, or a house, whose privacy was accorded him. And into this he entered. Was it without a question of ceremonial defilement that he accepted this proffer of friendliness, he being a Jew and thinking primarily of the lost sheep of the house of Israel? Or was he at the point of breaking over the bounds of Jewish prejudice to let the Gentiles in on this wonderful opportunity of accepting his offer of life in its fullness. Was he ready to break the bread of life to them, also, and to lift them from the low level of dogs in the eyes of the Jewish nation? Was this departure into the Gentile country for more than mere rest and recreation, and to escape the bitterness and hatred of those who would hinder and hurt him? We are inclined to think so. His desire is for all to share and share alike. Hence, this departure where he showed his sympathy and shared his bounty with two of foreign birth in dire distress.

The first instance was the Syrophenician woman, "a Greek in religion, a Syrian in tongue, a Phoenician in race", who was perfectly willing for dogs to be dogs and to be kept in the dogs' place, but kept on insisting that dogs should have a dog's share. A most remarkable instance of self-abasement and humiliation! How could she bear to be called a dog, without offense, even if she was considered as no better in comparison? Her faith in his power to cast the demon out of her daughter was matched by her cleverness, as she said, in effect:—"Yet, Lord, even the little dogs under the table eat of the little crumbs dropped by the little children". It was truly a "unique combination of faith and wit". And because of this saying (coupled with her faith) Jesus sent her home to pick up her crumb which consisted in the demon having already gone out of her daughter, "for good and for all". Her quick and bright repartee pleased Jesus greatly; and though he had missed his rest, he was refreshed in answering a call like this. It was a fine object lesson, too, for the disciples to learn that the Gentiles were to be partakers together with the Jews in the bounties of heaven.

Making a swing around the circle, Jesus, followed by his disciples and a multitude, came unto the sea of Galilee passing through Decapolis (Ten cities). This, too, was outside the Jewish pail, beyond the Jordan. And of a sudden "they bring unto him" (one of Mark's dramatic presents—presented as if happening before our eyes) a deaf and dumb person, beseeching him to put his hand upon him. A simple request, but with a plea in it. He might not have delayed his journey, as he passed through, to do this simple act.

But it is significant here that Jesus had plenty of time, or, at least, took ample time, with this case. Was it more difficult of diagnosis and of cure than others? Why the taking him aside from the multitude, and stopping his ears with the fingers, and making spittle, and touching his tongue, and looking up to heaven, and sighing, and saying out loud, "Be opened!"? Was it necessary for all this? Yes, doubtless, for the purpose Jesus had in mind. We are confident the Master was seeking to keep down excitement, in taking the deaf and dumb man aside from the multitude. And it is possible that he adapted his method, by way of concession, to the poor fellow's denseness, to get his attention and bolster his faith. He had been brought to Jesus; not of his own volition, perhaps; and this ado was to arouse him to the consciousness of the motive of his friends and the purposes of Jesus.

There are two things, however, by way of results, that we are not in doubt about. The cure was immediate, and complete. The man "spoke plain". He started up immediately, without a miss, and continued the action. There was not a break of even a single syllable. It couldn't be improved on. His speech was correct. Jesus had made a success of it, regardless of the means used. This is more than most other divine healers can lay claim to. And there is a second thing that is apparent and without controversy. That is, Jesus made a complete failure in keeping down excitement. With all the caution to keep it secret and his charging (Imperfect tense, denoting continued action) them not to tell it, "so much the more a great deal they published it". They seem to have gotten the start of him, telling it before he got to charging them, and he was unable to get them stopped. There was a reason—"They were beyond measure astonished". Surely He doeth all things well! And is yet held in the highest esteem and admiration by the multitude, both at home and abroad. What more could He ask?

—DR—

DO YOU REALIZE WHAT IT MEANS?

With the opening of the 1931-32 school session, there will not be a single Baptist student secretary on a state campus in Mississippi,—for the first time in seven or eight years. I wonder if Mississippi Baptists realize just what this means?

More than two thousand young people, many of them freshmen, coming from homes where they have had the best of religious influences from their earliest days, will be thrust into surroundings entirely new and strange, and amid influences that are too often not conducive to the development of their religious natures. The faculty members while not openly antagonistic are certainly on the whole indifferent to religion, and concerned solely with imparting subject matter to those in their classrooms. The already busy pastor, endeavoring to look after a large resident membership and handicapped by insufficient workers, cannot minister adequately to the students who come to the college center in increasing numbers each year. There is one person and only one who can act as pastor, adviser, and teacher, and that one is the student secretary.

The cutting off of these workers is not the fault of the State Board. It is due to the fact that Mississippi Baptists are not giving sacrificially to the ongoing of the kingdom work in their own borders. Many people have been hard hit, but if the rank and file of the church members would give according to the Bible plan, "as they are prospered" not one phase of our state or southwide program would have to suffer. If the student secretary work is a mistake, then Jesus' command to go into Jerusalem, Judea, Samaria, and the uttermost part of the earth is a mistake.—P.

—DR—

Dr. D. H. Marbury, of the Board of Relief and Annuities, visited Jackson last week. His headquarters are in Birmingham, and he works in the four States of Kentucky, Tennessee, Alabama and Mississippi. He says that ninety-five per cent of the churches approve the plan of relief now being worked for old preachers and agree to cooperate when financial conditions improve.

JEB STUART
(Some Personal Characteristics)
By H. H. Smith

A recent biography of General J. E. B. Stuart has revived interest in that unique cavalry officer of the Confederacy. Captain Thomason, of the U. S. Marine Corps, has written a biography of Stuart which has been pronounced by a competent critic as "superb." The book is published by Scribners.

Jeb Stuart was wholly unlike other soldiers. He has been called a "military dandy," as fond of colors as a boy or girl. John Esten Cook says: "His fighting jacket shone with dazzling buttons and was covered with gold braid; his hat was looped up with a gilded star, and decorated with a black ostrich plume; his fine buff gauntlets reached to the elbow; around his waist was tied a splendid yellow sash, and his spurs were of pure gold."

If his appearance was wholly unlike other soldiers, so was his way of fighting. He would rush into battle singing, "Old Joe Hooker, won't you come out o' the wilderness?" or "If you want to have a good time, jine the cavalry." Why? Well, for one thing, that was the way of the man,—and again, as his biographer says: "His military problems were too serious to treat seriously. The weight against him of men and horses and arms, was too great for his people to be allowed to contemplate. Therefore, he showed a happy face and led them to battle as a fox hunt, held them joyously to hopeless odds, and fought light cavalry as nobody has fought it since Napoleon's day."

Lee said: "A more zealous, ardent, brave and devoted soldier than Stuart the Confederacy cannot have." Thomason says that Lee said of Stuart, "the finest thing history records of any cavalry officer: 'He never sent me a piece of false information.'" When we remember that the cavalry is supposed to be the eyes and ears of the army, we see what a great compliment is implied in those brief words.

Of his achievements as a cavalry officer, we have not space to make mention. Recording some of these marvelous feats, his biographer says: "I know of no equal exploit in the cavalry annals."

He loved his men and his men loved him. "He put on no airs, pretence or remoteness of superiority, but treated them as man to man." "He was popular with his officers, and was constantly on the watch to do them kindnesses. . . . He would frolic with them—marbles, snowballs, quoits, what not?—like a boy with boys."

And yet he was not lacking in discipline, even his favorites coming in for reproof when it was deserved.

He was devoted to his family. "His letters to his wife are beautiful, and tender and sad." When his little daughter was ill, and his wife urged him to try to arrange a visit home, he replied: "I must leave my daughter in the hands of God; my duty to the country requires me here."

Stuart was a devoutly religious man. When a boy at Emory and Henry College, he joined the Methodist Church during a revival. Later, when there was no Methodist church near him, he became a member of the Episcopal Church.

"His religion and his God were a part of his daily life," says his biographer. "Pray for me in the coming struggle," he writes his brother in 1863; "with me, no moment of the battle has ever been too momentous for prayer." "In the Confederacy he was active in his support of chaplains, encouraging them to ride with the cavalry, and giving them aid in the distribution of tracts, and the holding of meetings among the men. His letters, his remembered conversations, and even his official papers make it plain that his religion was an active force in everything he did, and he had a very simple, earnest faith in the wisdom and the goodness of God. Sweeny's banjo was attuned also to hymns: on Sundays, Cavalry Headquarters had its music, but it was sacred music—'Rock of Ages' for 'Alabama Gals, won't you come out tonight?' and 'I would not live away,' for 'Old Joe Hook-

er, won't you come out o' the wilderness."

When he received his mortal wound at Yellow Tavern, they offered him brandy, but he recalled a promise made to his mother when a boy and refused it. When death was a matter of but a few hours he said: "I am resigned if it be God's will; but I would like to see my wife. . . . But God's will be done." He asked for a hymn and they sang, "Rock of Ages." He spoke of the joy of soon seeing his little Flora, who died while he was detained by the duties of the army. "I am going fast now. . . . God's will be done. . . ."

It has been said that Stuart's best epitaph has been written by a magnanimous opponent (Rodenbough): "Deep in the hearts of all true cavalymen, North and South, will ever burn a sentiment of admiration mingled with regret for this knightly soldier and generous man."

Ashland, Va.

CHRISTIAN EDUCATION VERSUS UN-CHRISTIAN EDUCATION

(Rosewell G. Lowrey, Ph.D.)

"If the denominational college does not do something different from the work done in the State college, it has no right to exist." These words are quoted from an address of Chancellor Alfred Hume, of the State University, made to the Mississippi Association of Colleges several years ago. And Chancellor Hume was right. The Christian college must definitely stand for spiritual values, for faith in God and in Jesus Christ whom He has sent, for joyous consecration to service of the Master, for teaching all things whatsoever he has commanded. Unless it stands for these things, it is not a Christian college. If it does stand for these things, it is a challenge which the un-Christian college or university cannot meet. It is a part of the salt of the earth. It is the light of the world. It is a city set upon a hill.

In the early days of American history all college education was Christian education. There were no tax-supported or non-denominational institutions of college rank. But the burden of financing college education became too great for the churches. State colleges and universities and independent, heavily endowed institutions came into being and developed rapidly. Many of these institutions have been so permeated by the spirit of the old denominational colleges and so manned by these trained in this spirit that they have been able unchallenged to call themselves Christian institutions. The hope of our civilization is that we may keep them so permeated.

Yet a recent visitor at the chapel service at Blue Mountain told me that for twelve years as a student in one of the great western State universities and a teacher in the public schools of a western city he had not heard the Bible read at the school assembly. He had not heard a voice raised in the public prayer at any official meeting of a school. And he spoke of his surprise and delight to find religion still present in the schools here in the mid-south.

There must have been many Christians on the faculty of the university which this man had attended, but only the materialists and atheists had been permitted to voice their opinions.

Ten years ago I sat in a lecture room in a large graduate school in a southern State and heard the learned psychologist in charge of the class teach his materialistic and anti-Christian philosophy. This professor was already old in point of service on the faculty of that institution, and he is still one of its honored members.

We believe in the separation of church and State. If we make education purely a function of the State, we must accept the separation of education and religion. We cannot have faith unless we have faith in something. We cannot believe unless we believe something. The institution which is not permitted to stand for any particular belief is compelled to stand for no belief.

The first distinctive value of the Christian college is that it is expected to stand definitely and emphatically for a positive, evangelistic, and living faith in a living, saving Christ. No doubt materialistic lecturers, such as the one whom I

once heard, sometimes secure places on the faculties of Christian colleges. Wolves in sheep's clothing are no new thing in the world. But they cannot remain wolves and remain on the faculties of truly Christian colleges. When their wolfishness becomes apparent, they are driven from the fold.

The second distinctive advantage of the Christian college is that from it goes out a steady stream of trained Christian thinkers to salt and to save our public elementary and high schools, our tax-supported and non-denominational universities, and our rural and city communities in which these Christians labor as merchants and farmers and physicians and lawyers and housekeepers and teachers and preachers. The State cannot become the guardian of faith in its own institutions. It cannot demand that its employees be Christian, but the Christian college can see that there is available a supply of superior Christian scholars who by virtue of merit win important places in the State institutions and fill positions of responsibility and leadership in every community.

A third distinctive advantage in the Christian college is that there, better than anywhere else, can be taught the arts and sciences which are the common property of all colleges. Last week a high school teacher of English from one of our southern States told me that she was required to teach "The Vision of Sir Launfal" without reference to Christ except such as was required for an actual reading of the words of the poem. A city ordinance prohibited all reference to religious matters in the public schools. To attempt to teach English literature under such conditions is farcical. Professor Millikin recently said that for twenty years it has been impossible for any leader in physical research to face the facts of his science and be an atheist. It is no mere abstraction to say that God is at the core of all knowledge and wisdom. He who would teach and leave God out can offer only the husks to his students.

Blue Mountain, Miss.

PUBLIC SCHOOLS VERSUS CATHOLICISM

(N. T. Tull, Bus. Mgr., B. B. I., New Orleans, La.)

The Baptists have never fully realized the potent ally they have in the public school system of free America. The dangers that might accompany State education in some countries are reduced to the minimum in this country where the free school system is in the hands of the people.

Much could be said on this subject in general, but this article deals primarily with the public school system as it affects Catholicism. In this country there is no other menace to Catholicism that gives the Catholic hierarchy as much concern as the growth and popularity of our American free schools. They are finding it more and more difficult to make their parochial schools effective in keeping Catholic children out of the public schools.

The children of foreign born Catholic parents are more difficult to hold in the parochial schools than are the children of the natives. These foreigners are anxious to jump into the "melting pot." They seem to realize that the public schools furnish the quickest way to become Americanized.

I was attending a street meeting conducted by the Baptist Bible Institute students one night at French Market. One student had finished preaching in English and the young people had listened attentively. Then an Italian student began preaching in his language and I noticed a group of Italian girls in the teen age move to one side and begin talking and laughing. I stepped over to them and suggested that they listen to the sermon. One of them replied, "We can't understand him. We speak English. We go to the public school."

The greatest Catholic stronghold in South Louisiana is now suffering its severest attack because of the intrusion of the public schools. I speak of that vast French speaking section of Louisiana which has been priest-ridden for centuries. Public schools, high schools, junior col-

leges, are now springing up like magic in this beautiful section of the State.

How does this affect Catholicism? It is dispelling ignorance. It is teaching these people English, the language of their native country. Mind you, they are native Americans speaking a foreign tongue. They are anxious to be freed from this handicap and the public schools will do this for them and do it in one generation. The Catholics have had the situation in hand all these years, and they have not wanted the people to learn the language of the nation in which they were born and in which they have increased to half a million souls.

Many of the priests who are sent to minister to these French people cannot speak their dialect nor do they try to learn it. They are natives of Italy, Ireland, Germany, and other foreign countries from which priests for service in America have ever been drawn. If they should speak pure French they could not be understood by these descendants of the Acadians, who have neither learning nor literature.

You would naturally wonder how the priests can minister to a people whose language they do not speak. That is easy. There is a price put on every priestly function, and the people pay for what they get. The services are mumbled in Latin and the communicants go through with the ceremonies without knowing what any of it means. They fear the priests and are held in the thralldom of superstition.

The public schools will change this order and do it quickly. The priests cannot hold the generation that is now passing through these public schools with the curricula in the English language. They will slip away from the priests, but where will they go? To atheism, if not evangelized. When through our Baptist missionaries they are led to trust Jesus for salvation, they are faithful even unto persecution and death.

The public school is the strongest ally of the Baptists. What could not be done for these French speaking people in years of effort through French speaking missionaries alone can be done quickly by following these public schools with English speaking missionaries, but it must be done now. When the delusion of Catholicism is removed they must have the gospel, or they will soon be hopelessly hardened in unbelief.

This challenging situation, so ripe and so urgent, calls loudly for strengthening the work of the Baptist Bible Institute. The whole French area is in reach of the Institute students, and much is being done now through French evangelists and missionaries and pastors, but as fast as the language barrier is removed we must be at hand with our great missionary force and take the Evangeline country for our Lord Jesus Christ. Thank God for the Baptist ally — the public schools! Thank God for the Baptist Bible Institute!

Dr. J. G. Chastain now makes his home at Shaw, Miss., with his son, Dr. Francis Judson Chastain, who is pastor at Shaw and Boyle.

Mr. Walter Gray, of Waynesborough, died July 17. Six brothers, including Dr. B. D. Gray, of Atlanta, attended the funeral service conducted by Pastor Joiner and R. S. Gavin.

The Religious Herald reports the sale of Montezuma College (Baptist of New Mexico) to the American Naturopathy Association for \$290,000. We do not know whether this will cover the indebtedness or not.

Have just closed a good meeting at Shady Grove church, Lincoln county. I did the preaching. We had fine congregations in spite of the hot weather and rain. There were two additions to the church. The membership seemed revived.

The Chamber of Commerce of Shawnee, Oklahoma, has agreed to underwrite the expense of the campaign for Oklahoma Baptist University by paying the salary and expenses of the leader of the campaign for three years, at from five to seven thousand dollars a year.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

W. M. U. DAY

We have just come from the most successful Summer Assembly we have had in a number of years. We have had larger crowds in attendance but we have never had a more cooperative spirit.

The response on Thursday, W.M.U. Day, was very beautiful. Seven out of ten Superintendents with Mrs. Mathews, their District Chairman, sitting at the same table in the dining room planning for the fall meetings in their associations.

The subject of Miss Mallory's address that day was "Forward Steps."—She turned our faces toward the future and gave us glimpses of the tasks that lie ahead. What an opportunity we have to glorify our Father if we determine to cooperate in all the plans that are worked out for us.

We had very splendid classes at the W.M.U. period each day. Miss Frances Landrum taught "The Desire of All Nations" to the Y.W.A.'s and older Intermediate G.A.'s. The class was large and very appreciative—surely these young people came away feeling that they have a responsibility in letting the world know of a Christ who saves.

It is needless to say that Miss Mallory made the Islands "Between the Americas" new lands for us. During the week we had representatives from thirty churches and sixteen associations in this class. How we thank the Lord for Miss Mallory and her consecrated leadership.

We are printing on this page the Missionary Topics for 1932. Clip these for use in making your Year Books:

Missionary Topics for 1932

January—The Church of Tomorrow. Our responsibility today: what we build into the lives of our young people: our supreme obligation. The missionary education of our young people the specialty of W.M.U. Importance of the Full Graded W.M.U. in every church.

February—Christianity—the Bulwark of Our Nation. The rising tide of dangers that threaten our nation. Christianity our only hope of national security and peace. How the Home Mission Board is seeking to build up this bulwark.

March—Tithes and Offerings: God's Financial Plan for Men and Missions. God's laws are for man's good and His glory. God's unchanged law of giving is His plan for financing His Kingdom and for making men "rich toward God." Our disobedience to God's law is sole reason for the shameful financial plight of southern Baptists.

April—Heroines of the Cross. Stories of those who "follow in His train" in the homeland and on foreign fields.

May—Christ in the Orient. The progress of the Kingdom in China and Japan. By-products of Christianity in these lands.

June—Christian Education Imperative at Home and on Mission Fields. Maintenance of our Christian colleges one of the most acute and vital problems which southern Baptists face. Absolute necessity for such schools on mission fields. Some products of these schools.

July—Debtor—to the Jew. The Jews were God's chosen people through whom the gentiles received the Gospel: hence, our special obligation. What southern Baptists are doing for the Jews. Unfulfilled prophecies concerning the Jews. Their future restoration. Palestine today.

August—The Power of the Printed Page. Power for good or evil. "Give diligence to reading"—what? S.B.C. publication houses on for-

Our Young People's Column

"LOVE NEVER FAILETH"

Truly it was love that led our Assembly. We are assured again that "love never faileth," for "God is Love." How glorious it was! Really! We had the happiest week together and, oh! the things Dr. Davis did teach us about the Bible!

There is so much to tell, I hardly know where to begin, but suppose we just take a typical day and,

"Wake up in the morning
Singing merrily,
Heigh-ho, the cheer-i-o,
The Assembly here for me."

Can Edward Byrd play a trumpet? Well, you just ask anybody who went to the Assembly! How good it was to wake up in the morning to the clear, true notes of reveille, then have him call us to the Lily-Pool for Morning Watch with "Joy to the World," then breakfast, conferences, classes, Bible Hour, dinner, recreation, all afternoon, supper and then!—Yes, you can guess—Sunset Service. After Edward play-

ed beautifully and reverently,
"Day is dying in the West,

Heaven is touching earth with rest."

All hearts were eager for another glimpse of "Christ's Portrait of a Christian" as Dr. Davis sketched this character for us so vividly from the Sermon on the Mount. Our evening services were good in the chapel. Then came more fun. Singing, watermelons, stories, stunts, and jolly fellowship. Some few even fell under the spell of the magnificent moon, but no one could blame them at all, listening to "Indian Love Call" or "Pale Moon." Then taps called us to our rooms after a happy, happy day.

Yes, we wished for you so many times but here is a secret. I wished for you most on Thursday, W.M.U. Day, when we had our Stewardship Declamation Demonstration. Oh, it was grand, and you should have heard the speeches that the Intermediate G.A.'s wrote! I could hardly believe my ears. They did so beautifully and, oh! you can't know how glad my heart was when Miss Mallory, the chairman of the judges said so many nice things about every one of them. The little Sunbeams were precious. Then those Junior Royal Ambassadors just thrilled everybody with their speeches. Why, you would have thought they were experienced lawyers. The Junior girls did just fine, too. One little girl came up to me after the demonstration and said that she could hardly wait to go home and begin work on her talk for their local church contest. How happy I was! Many pastors and leaders caught a glimpse of our plans in a new way, and this Demonstration Contest has certainly played its part in arousing interest. Please let each of us thank again Mrs. Dawson Phelps and Mrs. P. M. McDonald as well as every leader and boy and girl who made this contest possible.

eign fields. Interesting illustrations of the power of the printed page.

September—"Entrusted with the Gospel": I Thess. 2:4. The Christian's supreme entrustment: our test and basis of our future reward. Our unfaithfulness attested by the millions still unsaved in our own land as well as in heathen countries.

October—"Enemies of the Cross of Christ": Philippians 3:18, 19. Sins fostered by avarice and appetite—notably, war and the traffic in strong drink. Responsibility of Christians to militantly oppose all that hinders the progress of the Kingdom. How W.M.U. can help.

November—Around the World with Our Prayers and Our Money. All must go into all the world. "How can they go except they be sent"? Intercessory missionaries. The Cooperative Program. What the 1930 Lottie Moon Christmas Offering accomplished.

December—The Gifts Christ Brought. Eternal life; life abundant; righteousness, peace, joy; the "blessed hope"; happy homes. Contrasts: homes and lands where Christ is not known. My gift to Him?

—BR—

You may be more comfortable without being happier. To be comfortable is for the body; to be happy is a state of mind.

—BR—

Did you get what you wanted in the election Tuesday? If at first you don't succeed, try, try again. You'll have another chance Aug. 25, maybe.

—BR—

Dr. R. B. Gunter assisted Pastor R. L. Wallace and the Raymond Church in a meeting, closing Sunday night. The congregations were good throughout the meeting. There were eighteen added to the church, of whom fifteen were by baptism. The congregations were asked to read the Gospel of John during the meeting, which twenty of them did, and many others read a part of it.

—BR—

Bro. Joe Canzoneri preached and led the singing in two meetings in July. The first part of July he was with the Enterprise Church and Pastor Hendrick. The latter part of July he was with the church at Berry, Ky. The attendance and the spirit of these meetings were very good. During the first two weeks in August Bro. Joe will assist in a meeting in the church at Grand Bay, Ala., where Bro. W. M. Fore, one of our Mississippi preachers, is pastor.

—BR—

Last Sunday marked the close of one of the best meetings that Goss has ever had. The meeting began Sunday, July 19th, and lasted through Sunday, July 26. The response was unequalled in my ten years' experience as a pastor. The house would hardly seat the crowds for the evening services, and the morning services were exceedingly well attended. For the evening prayer-services we had an average of from a hundred and fifty to a hundred and eighty-nine. We had 22 additions to the church, 17 upon profession of faith and five by letter. Rev. D. W. Nix of Riverside Baptist Church, Fort Worth, Texas, formerly superintendent of the school of Goss and pastor in several churches of Marion County, did the preaching, and Bro. C. O. White of Sontag, Miss., conducted the music. This was Bro. White's fourth revival meeting with the good people of Goss, and Bro. Nix's second. They were both invited back for the meeting next year. Rev. J. A. Sullivan is pastor of this church and superintendent of the school, and is doing a fine work for them.—D. W. Nix.

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The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
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sissippi, under the Act of October 3, 1911.

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word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

I Never Make a Pledge

"Too bad! The man who never makes a pledge cannot have a telephone in his house, for the telephone company will not put the phone in unless he pledges to pay the bill. The same is true with electric lights, water, groceries and everything in our home. He cannot be a married man, for he would need to make vows to get married; he cannot own property, for he will need to make a pledge to pay taxes; he cannot be a citizen of the United States, for he will need to pledge his support to the government. Yes, you do not believe in making pledges, but when it comes to the Lord's work you are just hard up for excuses and this is the only one you could think of on short notice. Make your pledge to the church budget and then pay it in full. It will do you good and bring honor to our Lord. 'No pledge as a rule means no pay.' Be honest with yourself.

The above is taken from one of our bulletins. It is fine logic and more it is true. When it comes to

material things for our own use we have no hesitancy in pledging and sometimes we pledge big; but when it comes to the work of the kingdom, we falter and halt and excuse and object. I often wonder why that is true with Christians, many of them. Working for God and giving to the causes fostered by His churches is the biggest business in the world, and pays the largest dividends. Money and time put into the Lord's work pay good dividends on earth and an abundant dividend in heaven. This is the teaching of God's holy word. And yet most people are more stingy and grudgingly in the Lord's work than in any thing in the world.

I have seen men give two-bits to the church and then turn right around and spend as many dollars for tobacco, snuff and such bunk as that. How can one justify such conduct? How can he hope to pass by the living God with such conduct. "For we all must stand before the judgment seat of Christ", and yet we spend all for self and none for God. Brother, there is a grave danger that all your Christianity is self-anity. Covetousness, which is selfishness, is idolatry. Are you an idolater? Am I? Yes, if I do more and spend more for self than for God, I am an idolater.

Yes, I pledge for the Lord's work. I am happy to have the opportunity to pledge. He pledged for me, for my salvation is "according to promise", and that a promise (pledge) made before the world was made. Now if I am too good to pledge for Him and His work, I fear I am too good to go to heaven. Better examine our hearts and see how we stand with God.

Notes and Comments

Among the out-of-town pastors attending the Dodd meeting at North Carrollton last week I noticed Elders J. H. Hooks, Grenada; V. E. Boston, Winona; L. D. Sellers, Pisgah; M. Corley, New Bethel. There were others perhaps. Full report of the meeting next week.

Rev. L. J. Lott closed a good meeting at Calvary, Carroll County, last Saturday with twenty-one members by baptism.

The first primary has come and gone and many have ruined their Sunday clothes for naught. Too bad, but could have been worse. May the best man win.

"If God gets His and I get mine, Everything will be just fine— But if I get mine and get God's, too, What do you think God will do?"

He will collect.—Sel.

A recent letter from Pastor Hill tells of a great meeting in his church, the National Avenue Baptist Church, Memphis, Tenn. He was doing the preaching. A goodly number had been added by letter and baptism. A \$7,000 church building had been erected and sufficiently completed to be in use. He is a good preacher and organizer. We rejoice in his success in this difficult field, a new addition to the city of Memphis.

Rev. W. C. McGill is now located

at Laurel. He is one of our good pastors. He is at present not in the pastorate. Some good church, or churches, needing a good pastor will do well to confer with him.

TWO MEETINGS—OLD SILVER CREEK AND OLD HEBRON

(By J. A. Lee)

Dear Record: On Saturday before the third Sunday in July, I began a meeting with the Old Silver Creek Church and closed out on Thursday following at the eleven o'clock hour. Bro. Tom Dale is the much loved pastor and on account of other appointments on Sunday and some other things during the week he could not be with us all the time; however, as I had been pastor of this church and had also held many meetings for the old church, I felt quite at home and Bro. Tom was willing to risk it with me, so we went right along with the meeting without a break and had a fine meeting.

We had two services on Sunday with dinner and during the remainder of the week we had services at eleven and at night and in spite of the rainy season we did not lose a single service and both the congregations and the interest grew from the first service and the results were as good as could be expected and the political situation did not bother in the least.

Results—We had nineteen conversions and all joined the church, and two by letter and one standing over from last year made the number to be baptized just twenty. The whole membership was lifted up on a higher plain and claimed to be much benefited.

OLD HEBRON: Bro. Dale is also pastor of the Old Hebron Church and as he had not secured a man to help in this meeting he prevailed on me to stay over and do the preaching in this meeting also. Both these old churches have passed their one hundredth birthday, by several years, and the only way to know their worth is just to be with them in a meeting and be in their homes.

Mrs. Lee was with me and we both enjoyed the fellowship and hospitality of both these dear old churches and hope much and lasting good was accomplished. The results at this meeting were—eight for bap-

tism and two by letter and the membership greatly revived and put on higher ground.

During our stay at Old Silver Creek we spent the nights in the home of Bro. and Sister Rod Rodgers, taking dinner and supper with as many of the members as possible. At Old Hebron we were in the home of Dr. and Mrs. Bishop for each night and in the homes of the membership for dinner and supper and to say that we were royally entertained in all these homes, does not fully express it and the only way to appreciate it is—Just come and see.

This was my first effort at holding meetings since my last operations and I am glad to say, the Lord wonderfully blessed me through it all and I am glad to know I can still be of use in this kind of work for I am never happier than when in a good meeting.

And now may the Lord bless His churches throughout the land and all the readers of the Record is my prayer—and to the Lord be all the glory.

"Mud will rub off much easier when it is dry."—Gambrell.

"The mighty hand of God can take a worm and thresh down the mountains."—Gambrell.

"As between the sentimentalist and his opposite there is little to choose, but after the emotional has evaporated the doctrinal man will be there maybe like a dry stump in the way of cultivation, but there."—Gambrell.

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The Sunday School Department

SUNDAY SCHOOL LESSON

For

August 9, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: Saul's Conversion and Commission.

Golden Text: I was not disobedient unto the heavenly vision. Acts 26:19.

Scripture for study, Acts 9:1-9, 17-19; I Tim. 1:12-14. For supplemental study, Acts 9:1-31; 22:3-21; 26:1-32; Gal. 1:11-17.

Introduction

The date of this lesson was probably 36 A.D., and near Damascus in Syria. This city is said to have the longest continuous history of any city in the world.

It is unfortunate that people persist in using the word "conversion", when they mean "regeneration". "Conversion" is simply a change of state without a change of nature. Water is "converted" from a liquid to a solid by freezing, then "converted" back to a liquid by melting the ice. The gases, hydrogen and oxygen, two parts of the former to one of the latter, united make water. In the act of uniting, their constituent elements are so broken up, that water, the result of their union, is unlike them both. So, regeneration, scripturally speaking, is a "new creation", so much so that the regenerated man is a new man. Our church rolls are loaded with "converted" people, but not with "regenerated" people. That accounts for about nine tenths of our present day church troubles. If church members were regenerated, saved people, they would not live as most of them do. "Paul Saved and Commissioned", would be an exact title for this lesson.

The Lesson Studied

So much has been said and written about Paul, that it is impossible to present any thing new, or even in a new way. The whole range of human thought in regard to him, has been covered times without number, and that by the greatest intellects. Then why should a "pee-wee" or "midget" such as the writer, be heard at all? Well, even bats and owls fly in the lower strata of the atmosphere while sky-larks and eagles soar in its empyrean heights. God, in his electing grace, chose Jacob over Esau, before the twins were born, Esau the older to serve Jacob the younger. By the same sovereign right, he had Moses, when a babe, saved from a watery grave. In the exercise of the same prerogative, he chose Paul as a special vessel, meet for his work, in spreading the gospel. By God's providential dealings with Moses, he was the most learned man of his age. The same was true of Paul. Free-born Roman citizen that he was, and in a family of affluence, made it possible for him to have all the literary and religious training in his day. Gamaliel, his preceptor, was at the head of the greatest school of Pharisaism in the world. Paul's mighty intellect not only enabled him to comprehend what his teach-

er taught, but to explore new fields, so that he became "a Pharisee of the Pharisees".

Just here let us pause and get two lessons: Learning of itself, never produces Godliness. But to the contrary, the more learned the more dangerous, unless regenerated by the work of the Holy Spirit. The second of the two lessons is: Conformity to a creed, or religious orthodoxy, does not save. Many church members now are very orthodox, but like Paul before his regeneration, are strangers to God's saving grace. This is another cause of so many church troubles. Really saved people who surrender themselves to be used of God as he pleases, are so led by the Holy Spirit as to save them from great sins and monstrous blunders. If that is not true, then I know nothing of what the Bible teaches.

But God's electing grace and the Holy Spirit's regenerating power, made a "new creation" of Paul, and turned all his mental and religious attainments (his knowledge of the Old Testament scriptures) into service for his Savior.

This thought in passing: Had Paul been a Christian before he was a scholar, he would not have been a persecutor. Moral: Lead your child to Christ for salvation before you educate him. If he goes beyond the common school, see that he is in a really Christian school, and taught by men who are living exemplary Christian lives. Under such conditions, and only such, will your child be safe.

Paul's regeneration was the most marvelous of any recorded in the Bible. But the Devil has used it to try to make people believe that unless they have a mighty experience such as Paul had, that they have no assurance of salvation. The truth is, Paul was in a class to himself; and while he was saved by grace through faith in Christ as all people are who are saved at all, the attendant circumstances of his salvation were different from yours and mine. Had you been an exact duplicate of Paul, then the attendant circumstances of your salvation would have been like his. So, don't let the Devil disturb you at this point.

Before passing on, remember that in all the after years of experience of Paul, he was but suffering what he, by persecution, had made others suffer because they had trusted Jesus for salvation. We cannot sin without suffering for it. "Be sure your sin will find you out".

Since Paul was born into the world about the time Jesus was; and since his education was finished in Jerusalem; why had he never seen Jesus in the flesh? The reasonable supposition is that when he finished his education he went back to his native city and was serving as rabbi during the public ministry of Jesus. Then later, he returned to Jerusalem as a member of the sanhedrin.

Paul's response to the call for his life work, was without delay or reservation. To use a current express-

ion, "He burned the bridges behind him". That is what Jesus wants of all of us, though we do not always give it. Perhaps that accounts for some of our failures.

During the time Paul was in Arabia, he was probably in the very region where God gave the law to Moses. There Paul studied the law, the prophets and the Psalms. Furthermore, it was doubtless there that Jesus gave him his special revelations and gospel messages, the attendant circumstances of which were too glorious to tell or write.

As for the discrepancies the critics imagine they find in the different accounts of Paul's regeneration, they have been satisfactorily answered too many times to require it here, even if space permitted.

Finally, while none of us are in a class with Paul, if we are what we profess to be, then we are under the same obligation to be faithful to our Lord that Paul was. May we have the grace to know that faithfulness is required of us, but that results belong to God.

—BR—

AN UNUSUAL REVIVAL

—O—

On July 19th, at Pleasant Grove Baptist Church, near Jackson, Ala., Bro. T. J. Harper, of Newton, Miss., began the most unusual revival in the history of that church.

On Sunday morning Bro. Harper opened the service in the absence of the pastor, Bro. E. F. Jones, who was at his regular appointment elsewhere.

On Monday morning Bro. Harper was joined by Bro. Jones, the pastor, and the meeting went forth with unusual interest, Bro. Harper leading the singing and doing the preaching. In the face of bad weather and other hindrance the attendance and interest were wonderful.

The meeting continued with no visible results, only the deep concern that was noticeable in some of the fine boys and girls. On Thursday at the evening service came the most unusual event. Bro. Harper led the song service and sang "The Heart That Was Broken For Me" as a special. Then Bro. Jones, the pastor, brought a most wonderful message, his theme found in Psalms 39:7, "Now Lord what wait I for my hope is in thee". And, as in the preceding service conducted by Bro. Harper, there was noticed a very deep concern. At the close of the earnest appeal an opportunity was given to step out on the Lord's side. There was no response. Feeling that some one should come and respond to the wooing of the Holy Spirit, so deeply felt, another song was sung and the opportunity given. Still there was no response. At this time Bro. Harper made his concluding remarks, and was expecting to leave, as the meeting was closing. The meeting was then moved to be closed, and the congregation was dismissed. To our surprise there was not one made a move to leave his seat. It seemed as though the power of God had just completely caught them. Then a few other words were spoken and they were told again that they were dismissed, and at this they arose and began to leave the church. There were three fine girls who came around and made

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known that they felt that they made a mistake by not surrendering their lives to God and uniting with the church. Upon questioning them they said they wanted to surrender and unite with the church. The audience was called to order and back to the church, a song selected and an opportunity offered them at which there were four fine girls and two fine boys surrendered their lives to God. After this the audience was dismissed to meet at the waters Friday morning. After being dismissed there were several came to Bro. Harper, making it known to him that there were differences and hard feelings between them and that they wanted to make it right. And there, in response to the continued appeal for peace and harmony in the church and among individuals, peace was made and hearts made to rejoice. On Friday morning at the waters there were two other fine boys surrendered and a total of four girls and four boys were baptized. This closed the meeting with the service at the church.

You as readers can see now why this was so unusual, even after the meeting had closed, it was called back to order and a wonderful harvest gathered from the week's labors. This was indeed a spiritual blessing.

—BR—

H. H. Stevens, Canadian Minister of Trade and Commerce, in a report just issued by the Dominion Bureau of Statistics says: The total gallonage of liquor consumed in 1930, —spirits, beer, and wine,—was 72,478,421, an increase of 34,094,692 over 1923. Convictions for indictable offenses or major crimes in 1930 were 24,097, an increase of 8,909 over 1923. "As conditions exist under the Canadian liquor system Canadians are becoming alcoholized. As this process goes on they also are becoming criminalized."—Ex.

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quicker
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Spray



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Dr. T. J. AN

O, FOOLS

O, fools, and slow of heart to believe all that the prophets have spoken.

Jesus said this to two of his disciples soon after his resurrection. Scripture says that all things work together for good to them that love God, to them who are called according to his purpose. Scripture says that God shall supply all our needs.

The promises of God to his children are rich and plentiful. Read them. Claim them. Use them. Do we believe them? Then why worry and fret and fuss when things are not just to our liking? In Eph. 3:20 we are told to give thanks to God always for all things.

If Jesus were here today in visible, personal presence, would he not say to all of us concerning these things: O, fools, and slow of heart to believe all that the prophets and apostles have spoken?

God says if ye be risen with Christ seek those things that are above where Christ is, seated on the right hand of God.

He says, whatsoever ye do, do all to the glory of God.

Are God's children obeying these commands? Why the lack of dress in certain athletics? Why the lack of dress in mixed swimnings, or why the mixed swimnings at all, as for that? Why the parlor card table? Why the dance? To this last, a young man recently answered me, So as to get to hug up a girl.

Why anything that is questionable? The Bible says, abstain from all appearance of evil. The Book says, Pray without ceasing. Do you, could you, would you dare ask God's blessing on these things? Just ask yourself, How would I like to drop dead and so pass into eternity from here?

From an entirely selfish standpoint, it is to your eternal interest and mine to seek first the kingdom of God and his righteousness. Rev. 22:12. Behold I come quickly; and my reward is with me to give to every man according as his work shall be. 2 Cor. 5:10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Some will be saved, yet so as by fire.

Do we not hear Jesus saying, O, fools, and slow of heart to believe all that the prophets and apostles have spoken?

But there is another side to it.

Am I my brother's keeper? Scripture says, Destroy not him with thy meat, for whom Christ died.

For a little temporary satisfaction, for a fleeting moment of worldly pleasure; for a little applause of men; can we afford to drink alcoholics, and so keep some, may be including son or daughter, from taking the water of life? No drunkard shall inherit the kingdom of God. Can we afford to approve of, and even take part in, mixed swimnings, and so run the risk of sinking some, may be including son or daughter, in the lake that burneth with fire and brimstone, where their worms dieth not, and the fire is not quenched? Can we afford to approve of the modern dance, and sometimes even join in it, with the almost certainty of causing some, may be including son or daughter, to spend eternity in outer darkness, where there shall be weeping and gnashing of teeth? Can a saved person afford to sit around the parlor card table, call it bridge, or whatever you like, with the probability of sinking some, including may be son or daughter, in a gambler's hell? Will some admit these dangers, secretly or otherwise, and still go ahead?

Be careful!

Do we hear Christ saying, O, fools, and slow of heart to believe all that the prophets and apostles have spoken?

But there is another side, in which and with which the others are wrapped up.

Ye were not redeemed with corruptible things . . . but with the precious blood of Christ (See 1 Pet. 1:18-19).

Know ye not that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (See 1 Cor. 6:19-20).

—J. S. McNeal, M.D.

—BR—

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—A. C. H. A.

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J. R. GRAVES AS A READER By J. F. Hailey

Some one has said that good readers are as scarce as hen teeth, and there is a lamentable truth in the saying. The perfunctory drawl constantly heard from the pulpit is a weariness of the flesh. Much of the reading of the Bible by the average preacher is an absolute crime. Interpretation underlies all expression, but understanding a thing is not all that is needed to do good reading. Thought is conveyed by means of words; but merely pronouncing words may mean nothing. The mind has certain laws, and a reader must observe those laws, or he will fail to impress the hearer.

I cannot discuss those laws, but only name certain things that must be observed, or no one can be an effective reader. There must be proper phrasing, accentuation, pausing, inflection, rate, movement, force, etc., or the listener must be continually interpreting what he hears, which detracts from the attention belonging to the thought itself. There must also be animation. For proper exercise of these things the voice must be placed, a thing of rare occurrence in public speakers. To attain these things requires patient training. In other words, the average man is so unnatural that his reading is emasculated.

I mention these things to come at the point I wish to make. It will at once be seen that a man who combines the things I have mentioned has a great advantage over one who is lacking in the use of them. J. R. Graves swept the whole gamut. In addition to the points I have made, he was bold, direct and seemed to have to perfection an instinctive judgment—rather an overwhelming instinct as to what was necessary to attain the object of his aim. Added to these necessary principles, he had a voice that could express any sentiment desired as no other I ever heard; and the changes from one to another were often kaleidoscopic. He always spoke with a tone and manner that indicated that what he said was a truth that nobody could question.

His reading of hymns was possibly his greatest attainment. It is said that two men were converted when he read "Amazing Grace" one Sunday morning at Denmark, a village twelve miles south of Jackson, Tenn. He had no use for shams in church music. Among his favorites were "How Firm a Foundation," "Amazing Grace," "Am I a Soldier of the Cross?" "Jesus, Refuge of My Soul." When stricken down in the pulpit, he said: "Ask the brethren to sing 'On Christ the Solid Rock I Stand.'" No humpty-dumpty for him; no jumping jacks to tickle an audience with their clownishness; no wah-wah-wahs called music passed muster where he presided. On the contrary, the people felt humbled as he brought them into the presence of God for worship. At commencement as Union University in 1878 I heard him read the third chapter of Daniel. To this day I can see that scene enacted before me whenever I think of it.

Do you ask whether others could attain to the same ability? Yes, if like Henry Clay, they are willing to speak, as he said, "by the hour in

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the barn with nobody but a mild-eyed oxen for an audience"; or, like Edmund Keen, to practice hour by hour for eighteen months on one masterpiece, positively refusing to go before an audience any sooner.—Baptist and Reflector.

GOOD WORD ABOUT THE NEGRO SEMINARY

The American Baptist Theological Seminary is meant. We have been in anxious days because of the prevailing business situation. The National Baptists have been feeling this quite as seriously as the Southern Baptists. The future was very challenging.

But the Seminary Commission and the Board of Directors met on July 24th and met the challenge. With one mind and one purpose they decided that we must push the Seminary and rely on the two Conventions to help make a great institution.

The school will occupy temporary quarters down town until a permanent place is provided by the Southern Baptist Convention, which will be done soon, we think.

There is a trade pending in which the present ground and buildings will be sold and a more useful site occupied. We grapple vigorously with the question of helping needy students.

We also expect to hold institutes and develop a Correspondence Course in connection with the Seminary and correlate the Seminary with the schools in the States and seek adequate endowment for the school.

We expect to select a suitable young man for President and let him take the field. A great day for the Seminary is upon us. We call upon the friends to help in a splendid way.

Let prospective students get in correspondence with us, and plan to enter the Seminary at its opening the last of September. Further announcement will be made by Dr. J. H. Garnett, our Acting President and Dean.

—O. L. Hailey,
Ex. Sec.

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Dr. TICHENOR'S ANTISEPTIC

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I have been working today on all the answers to Bible Questions that have come in this month. It was an interesting business, and I am ready now to give you the names of the winners. All were good, and showed understanding of the questions. The prize for the "Over Twelve" answers goes to T. C. Burney, Jr., Tchula, Miss., and the prize for the "Under Twelve" answers to Jackie Ashley, Clinton, Miss. You will find these answers printed below. There were good answers sent in by Lura Clark, Emalin Burney, Bernice Posey, Ludie Ivey, and others. I thank you all for your letters and your interest, and hope that you will continue to write and the contest will go on. Learning the Bible, with the knowledge that comes from it, is one of the best things we can do, and I am glad so many are taking part in this study.

Little John Crawford Lipsey, our only grandson, now about six weeks old, is visiting us now with his father and mother and four-year-old sister Bettie. We think him very pretty, and are proud of him, all of us.

I am afraid we are not going to have our full \$10.00 this month, but I'm giving my part, anyhow. Perhaps more will come in the next few days.

With love,

Mrs. Lipsey.

Bible Questions: Samuel For Children Under 12

1. What did Hannah pray for when she went up to the house of the Lord?
2. What promise did she make to the Lord if He would give her what she asked?
3. While little Samuel helped Eli in the Lord's house, what strange thing happened one night to the little boy?
4. What did Samuel become when he was grown? I Sam. 7:15-17.
5. Were Samuel's sons good or bad? I Sam. 8:3.
6. When the people wanted a king, what did Samuel say about it?
7. Samuel anointed to be king, the first king of Israel, and the second: what were their names?

For People Over 12

1. When the Lord called Samuel, what did He want him to tell Eli?
2. Tell me about a storm that the Lord sent to help one nation against another. I Sam. 7:10.
3. How was the first king of Israel chosen, by Samuel's directions? I Sam. 11:20-24.
4. What did God command Saul to do to the Amalekites? I Sam. 15:3.
5. After Saul's disobedience, what word did the Lord send him by Samuel?
6. Did Samuel ever return to the earth after his death? Tell about it. I Sam. 28:11-20.

Study Roll

Inez Dickerson.
Jackie Ashley.
Lura Clark.
Ludie Ivey.
Lois Aston.

West Enterprise, Miss.,

July 24, 1931.

My Dear Mrs. Lipsey:
I have written you once before, so I will write you again. I read the letters of the Children's Circle and enjoy them so much. This week, I am going to answer the Bible questions. I will answer the questions for children over twelve years of age, as I am thirteen. I will be in the eighth grade next

year and Mr. Young will be my teacher. My B. Y. P. U. and Sunday School teacher's name is Mrs. Dear. Our pastor's name is Rev. E. C. Hendricks. I am a member of the Baptist Church.

Enclosed please find a small offering for the orphans.

Your friend,

Quin Nell Bryan.

Thank you for the letter and offering, Quin Nell. Our Bible Question Contest is quite popular, isn't it? Come again.

Calhoun City, Miss., July 23, 1931.

Dear Mrs. Lipsey:

I read the Children's Page every week. I sure do enjoy it.

I am 11 years old and will be in the 7th grade next year.

This is my first time to write you. But I have been thinking I would write you for a long time.

Enclosed you will find 10 cents for the orphans.

Much love to you and the orphans.

Lois Aston.

Well, Lois, you mustn't let your first time be the last time, too, but must let us hear from you again before long. Thank you for thinking of the orphans.

Clinton, Miss., July 23, 1931.

Dear Mrs. Lipsey:

I am sending 10 cents for the orphans. I like to read the Page very much. Please put me on the Study Roll. I looked in the Bible for five of the answers.

Sincerely yours,

Jackie Ashley.

I'm always happy, Jackie, when one of our home children takes a prize. But I didn't let myself be partial to you. Yours just was the best. You must try again. Thank you for the money.

Prize Winner

1. That the world would never be destroyed by water again.
2. Noah got drunk and got naked and his son Ham looked at him and Ham was made a Negro.
3. A rainbow.
4. A dove and a raven.
5. 300 cubits.
6. 3 stories.
7. Methuselah.

T. C. Burney, Jr.,

Tchula, Miss.

Prize Winner

1. Because he was the son of his old age.
2. It did not.
3. Joseph dreamed that he and his brothers were in the field binding sheaves. Suddenly his sheaf arose and stood upright. Then the other sheaves came round about and bowed down before it.
4. Reuben.
5. They sold him to some merchants who carried him to Egypt.
6. Patiphar.
7. Pharaoh dreamed that he was beside a stream. Suddenly seven fat cows came out of the water followed by seven lean cows. To his great surprise the seven lean cows ate up the seven fat cows.
8. He was first ruler under the king.

Jackie Ashley,

Clinton, Miss.

Newton, Miss., July 23, 1931.

Dear Mrs. Lipsey:

I like to answer the questions. I am sending the answers to them. I am answering them all, correctly, I think.

Last time I wrote we had lots of berries; this time we have some watermelons. We eat three or four every day.

Yours truly,

Mamie R. Skinner.

The watermelons are fine this year: I know you are enjoying them. And how about the peaches? They are next, aren't they? Write to us again soon, Mamie.

Brookhaven, Miss., July 24, 1931.

Dear "Ma":

I guess you will be surprised to get a letter from your first grandson. My little sister Betty Toy is visiting our Grand Daddy and Grand Mother Odom at Star. I am sending 25c for Orphanage.

Love,

John Crawford Lipsey.

I'm pleased, anyhow, my John Crawford. I believe you are our youngest member, and we give you warm welcome. The twenty-five cents is also welcome, and has been recorded in my book.

Crystal Springs, July 23, 1931.

Dear Mrs. Lipsey:

I am sending the answers to the Bible questions for July 23. Hope they are all right. School starts here, I think, in about two weeks. I will be glad. I am 8 and will be in the fourth grade.

Love,

Lura Clark.

O me, Lura, you don't mean to say that vacation is nearly over! I hadn't even thought of it. I'm glad you're glad. Write us again.

"FLING DOWN JEZEBEL"

A selection from W. T. Hundley's book, "History of Mattaponi Baptist Church," King and Queen County, Virginia. This selection is taken from the introduction to the book, written by Governor John Garland Pollard, and was read to the "School of the Prophets" during the late Baptist Assembly at DeLand by Dr. John R. Sampey.

Soon after the Civil War, when there were no schools for negro preachers, many ex-slaves, who could neither read nor write were licensed to preach, but were usually required first to appear before a committee of white preachers to stand an examination, touching their knowledge of the Scriptures. One old darkey who was ambitious to preach because, said he: "I am tired of having to work for a living," appeared before the examining board, applying for a license. The first question they asked him was what he knew about the Epistles. He replied:

"Well, gent'men, I don't know nothin' about de Epistles 'ceptin' dey was de wives of de Apostles, but I knows all about de Parables." "Well," said the chairman, "Give the Board one of the Parables from the Bible."

The old negro slowly arose, took his old bandana handkerchief out of his pocket, wiped off his brow, and, with great dignity and impressiveness, raised his right hand as if pronouncing the benediction and began:

"And to the Queen of Sheeba, she went down into Jerusalem, seated on a mule, and, behold, the mule flung her, and she fell among thieves, and they passed by on the other side, but she got again on de mule's back and rid her down to Jerusalem and as she rode she lifted up her eyes and seed dem a-cummin' afar off, and five of dem were wise and five of dem were foolish and dey come forth to meet her with palm leaf fans in their hands, cryin' 'Great is Susannana ob de Ephesians' and dey waved dem palm leaf fans in dat mule's face, which were a colt, and she sho must a-been 'spired er God, or she could n't sot upon dat colt under them circumstances. And as she rode down the streets of Jerus'lem, she looked up into the second story casement window, and she cried out, 'Fling down Jezebel,' and de answer came back: 'We ain't gwine to fling down Jezebel,' and she say unto dem yet a second time: 'Fling down Jezebel.' And de answer came back, 'We ain't gwine to fling down Jezebel.' And she cried unto them yet a third time: 'Fling down Jezebel!' Den day changed their minds and flung her down seventy times seven; and she busted to pieces which could not be numbered for deir multitude; and dere was a weepin' and wailen' and a snatchin' out of teeth; and dey picked up her fragments, twelve basketfuls, five loaves and two small fishes; and I say unto you bredren: 'Whose wife is Jezebel gwine to be in de day of Judgment?'—W. T. Hundley, in Fla. Bap. Witness.

"What is the best thing to take when one is run down?" asks a newspaper correspondent.
"The number of the car."

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Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

You Missed a Treat

The assembly last week in Hattiesburg was a great success with a good attendance, a fine spirit and splendid program. Every one attending got a blessing and had a most profitable vacation with PAY. Next year we will have another assembly at Hattiesburg the date to be July 24-29, beginning Sunday night and running through Friday.

An Assembly Treasurer

It was suggested that every B.Y.P.U. or church, elect an "Assembly Treasurer" and he will open an account with every one who desires to attend the assembly next year and all through the year as these members have extra dimes or quarters they will deposit with the "Assembly Treasurer" so when the time comes to attend their fund will have already been provided. Try it out and see how it works.

East Tupelo Organizes

Within the last year a new church in Tupelo has been organized, East Tupelo, and they wanted their church to be well organized so started off with the various organizations of the church, the B.Y.P.U. being a part. The unions started small but have grown now to where they have the General Organization with four splendid unions. Mr. B. W. Brewer is director and G. F. Watson General Secretary. Mr. Brewer is also president of the Adult union with Miss Dovie Hall president of the Senior union, Mrs. Ainsworth leader of the Intermediates, and Mrs. B. W. Brewer leader of the Junior B.Y.P.U. Their general plan of work is a brief opening service with all unions since only one piano is available, then each union goes to its room for a forty minute period for their regular program, Bible drill and reports, then a closing fifteen minute period with report from Gen. Sec'y, announcements from Director and special feature. We congratulate this new church on their good beginning.

Madison Co. Associational B.Y.P.U. Holds Interesting Session

In the last meeting of the associational B.Y.P.U. of Madison Co. new officers were elected for another year and Miss Clark, who had served so efficiently, was re-elected. Mr. Harry Larson is vice president and Miss Marion Anding Secretary. The meeting was in Flora this time with an attendance of 200 with a registration of 150. A Stewardship program was rendered, the subject being divided into the following: Time, Talents, Opportunity, Influence, Gospel, Grace, Prayer, Money. A special song sheet had been printed, including three songs, "We're Glad We're Here," "The Folks are Here," and "Let's Get Acquainted." These were a part of the social that followed the program. Miss Clark is a consecrated school teacher who gives first place in her thinking to

building Christian Character. She has been teaching in Camden, but goes to Madison for next year.

That Enlargement Campaign

Do you have in your B.Y.P.U. all that should be there? What is the church doing toward enlarging the Training Service of the church? The Enlargement Campaign is the idea that many of our churches are concerning themselves with now feeling that those un-enlisted Baptists are the ones that need most of all the training that the B.Y.P.U. can give. Why not put on an enlargement campaign in your church?

Which Should Come First?

Sometimes we hear this when discussing the possibilities for the B.Y.P.U. "Why, we can't even get him to come to Sunday school." Well, had it ever occurred to you that that is one thing the B.Y.P.U. is operated for? To enlist people for Sunday school attendance! Get him in the Training Service and there train him in his loyalty to the other services of the church. If you can get him in the B.Y.P.U. the chances are he can then be enlisted for Sunday school attendance. Try it.

College Hill, Calhoun Co., Awards Six Junior Bible Readers Certificates

College Hill, in Calhoun Co., comes again with a good report, this time it is their Juniors who shine. Six of these fine Juniors have kept up their Daily Bible readings for a year, and hence, are entitled to the Bible Reader's Certificate, which has been sent to them. They are: Cora Mae Nichols, Mary Lou Streeter, Avis Sargent, Agnes Sargent, Laurene Caldwell and Maucill Ferguson. Their example is good.—What they have done, can't your Juniors do?

Simpson Co. Associational B.Y.P.U. Reports A Year's Work

Perhaps no Associational B.Y.P.U. during the last twelve months has done more than has Simpson Co. Under the wise leadership of efficient officers they have done a splendid work, we give a few detailed facts here. New Organizations, 21; Study Courses held, 19; B.Y.P.U. Awards given, 403; Visiting Programs rendered, 32; Unions developed to be A-1, 4; General Organizations set up, 2; Attending District Conventions, 113. Let other Associational officers check against this record, it is the result of HARD WORK on the part of the leaders. New officers have been elected for another year as follows: Presidents O. P. Moore, Vice Pres., R. S. Berry, Sec.-Treas., Miss Nattie Turner, Pianist, Miss Emma Rea Mangum, Chorister, Jim Myers, Junior-Intermediate Leader, Mrs. Sallie Stephens; Pastor Counselor, Rev. C. C. Jones, Group Captains Nola Ainsworth, Albert Flynt, Hilbun Slay, Mrs. Estell Walker, Reporter Homer Ainsworth. Under the leadership

of these we hope to be able to give another good report one year hence.

—o—
LET EVERY B.Y.P.U. BE REPORTED IN THE CHURCH LETTER TO THE ASSOCIATION. SEE THAT ALL INFORMATION ASKED FOR IS GIVEN. LET THE B.Y.P.U. LEADERS GIVE THIS INFORMATION TO THE CHURCH CLERK.

News from Lena Senior B. Y. P. U.

At the beginning of the third quarter of 1931, the Senior B. Y. P. U. of the Lena Baptist Church elected new officers to assume the great responsibilities which the various offices afford: The officers are as follows: Ruth Sessums, president; Emily Stovall, vice-president; Christine Sessums, recording secretary; Omega Nutt, corresponding secretary; Julian Hendrick, treasurer; Bertha Nutt, chorister; Omega Nutt, pianist; Mary Lee Sessums and Bertha Nutt, group captains. Our purpose is to train each individual so that they may be better prepared to meet the various problems which confront them. We expect to put forth greater effort to make our B. Y. P. U. a shining light to lead others to Jesus. We are praying that we may have more patience in order that we may give of our best to our Master.

On Sunday night, July 17, in the General Assembly of our B. Y. P. U., we had the installation of the new officers. As Bertha Nutt played "Onward Christian Soldiers", the old officers marched slowly down one aisle of the church with their candles lighted, while the new officers marched down the other, all assembling in a semi-circle on the platform. After Omega Nutt sang one verse of "I'll Go Where You Want Me To Go", and all officers joining in the chorus, Gilbert Lyle, the retiring president, gave a few words of appreciation for the splendid cooperation given him while serving. The response was given by our new president, Ruth Sessums. The light of the old officers was passed on to the new officers with greater zeal and determination to "let our light so shine that they may see our good works and glorify our Father which is in Heaven". After we sang our B. Y. P. U. song, the pastor, the Rev. J. H. Street, led in prayer. The officers then marched to their places in the choir while Bertha Nutt played "To The Work".

At the preaching hour, Mr. Wyatt R. Hunter, who was conducting a Sunday School Training School at Ludlow, Miss., brought a splendid message from the first chapter of Second Peter. We are indeed always happy to have Mr. Hunter within our midst.

On Friday evening, July 24, at 8 o'clock, the Seniors of the Lena B. Y. P. U. were graciously entertained at a Topsy-turvy social given in the basement of the Baptist Church. As the guests assembled, dressed in their Topsy-turvy costumes, they were directed to the back door where each were served a glass of ice cold lemonade, then tagged with a Topsy or a Turvy which represented the groups for the evening's fun. They were then ushered to the recreation hall where the games were directed

by Miss Omega Nutt. A contest between the groups was carried on throughout the party—the group winning having the pleasure of being served first. After two hours of constructive, pure and wholesome fun, the Turvy group won in the contest and was served first. Cakes were served in glasses, while the lemonade was served in bowls, thus completing the Topsy-turvy affair. After a few encouraging words from Ruth Sessums, president of B. Y. P. U., Gilbert Lyle dismissed us with a prayer.

CHALYBEATE

—o—
Among the vine-clad hills, in the northern end of Tippah county, less than a dozen miles from the Tennessee line, is the village of Chalybeate. Here is the Tippah County Agricultural High School, and just across the street from it is the elegant brick meeting house of the Baptist church.

I am writing on the 6th and last day of the meeting that I am holding with Pastor Robert L. Ray. Pastor Ray is young, single, good-looking, well educated, consecrated. He was reared at Pontotoc; had most of his college course at Mississippi College, but took his senior year and graduated at Baylor University and took his Theological course at Fort Worth.

We have had a good meeting, with fine crowds in spite of politics. There have been a number of additions for Baptism and a few by letter. It seems a pity for the meeting to close, but the pastor must go to another appointment and I must hasten back to conduct the daily vacation Bible school at the Orphanage. I have had a most pleasant home with Prof. C. C. Gullett, the new Superintendent of the Agricultural High School. If you knew him as I do you would expect much of him, especially if you knew that he married a splendid sister to Dr. J. D. Franks, pastor at Columbus.

Hastily, —W. T. Lowrey.

WHITE OAK

I have just closed my meeting at White Oak. Started the 3rd Saturday. I preached also at Pine Grove Saturday. I preached Sunday morning at White Oak and afternoon. After service I went to Raleigh and preached a funeral—Mrs. W. H. Hawkins, her maiden name was Miss Celia Vaughn. She was first married to Martin Walker. To them were born five children; all of them grown. She was married to W. H. Hawkins just ten days before her death. She was a good woman, had many friends. Brothers Basset and Ware were also there. I then went to Pine Grove and preached back to White Oak that night. Brother S. V. Gullett came to me Monday morning. He preached through Friday night. Every message was great. We had continued rains but the crowds came. We had a great revival. Had thirteen additions to the church, all for baptism. On Wednesday I came to Good Water and preached Irene Young's funeral. She was twelve years old.

—D. W. Moulder.

—o—
"Whenever a man knows enough, he knows nothing as he ought."—Ganmrell.

THE END OF THE AGE

For some time I have believed that the coming of the Lord is drawing near; but I have been made to realize more fully, in the last few days, that it is near, very near, even at our doors. Only last Saturday night, at our "Bible Study" I asked the class the question: "How was it in the days of Noah?" And to my surprise the answer came quick from one of the class: "Just like it is now". She did not realize how close she came to telling the truth. Remember Jesus said: "Watch!" Noah was a man who "found grace in the eyes of the Lord". And by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith". (Heb. 11:7.) How was it in the days of Noah, and in the days of Lot? "Just like it is now", as my Bible student answered: they did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all". (Luke 18:27-29). ("For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds"). II Peter 2:8). Notwithstanding the fact that most of the clergy are saying: "peace, peace", and: "the Lord delayeth His coming", yet the Lord said: "As it was in the days of Noe, so shall it be also in the days of the Son of man". (Luke 18:26.) And He also said—referring to the days of Lot, and the destruction of Sodom—"Even thus shall it be in the days when the Son of man is revealed". Luke 18:30.)

Only last night I was reading in "Our Hope", under the heading of "Current Events in the Light of the Bible". The editor calls attention to conditions in Europe, especially the political conditions in Russia, and predicts that: "What has gone on in Russia will go on in England within the next five or ten years, and in time possibly in America". The whole world is in a state of financial depression, "men's hearts failing them for fear". Lawlessness is increasing, as is so well demonstrated in Chicago under the leadership of Al Capone, the arch criminal of America. It seems that the Holy Spirit anticipated that when conditions would get as they are now, men would close their eyes, and refuse to see it; so He placed this central alarm and warning right under our eyes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron", etc. (I Tim. 4:1,2.) The Holy Spirit also sounded a warning by the hand of Peter: "Knowing this first, that there shall come in the last days scoffers walking after

their own lusts (II Peter 3:3). Also, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables". (II Tim. 4:3,4).

It is raining this morning—July 28th—and has been raining for two weeks; the crop is severely damaged already; there is no telling what the outcome will be. Last year we had a severe drouth which caused untold suffering. And adding to all this, is the world-wide financial depression which has virtually ruined our markets. And one big business man is now prophesying—even after the temporal relief affected by the moratorium proposal of President Hoover—that, "It is going to be worse, and there is not a single sign of improvement" ("Our Hope", August number, page 91).

What does it all mean? It means that the end of this age is approaching; and we should warn the people. But they will not heed.

Like Lot of old, I too, have sons-in-law; and while they are nice gentlemen; yet they are not Christians. Time and again I have tried to plead with them, teaching them the gospel of Christ, but to no avail; they laugh me to scorn—not to my face of course but—in their sleeves. We are also told at the time of the end, knowledge shall be increased and many shall run to and fro. This has literally been fulfilled in the last 50 years. Those who are waiting for the world to be converted will be caught in the tide.

—J. E. Heath.

BEER AND BLAH!
From W. C. T. U.

Orders have gone from headquarters of the National Woman's Christian Temperance Union to use every means to expose the propaganda now being used by the wets to promise four per cent beer through the enactment of the next congress which convenes in December of this year. Mrs. Ella A. Boole, President of the National W. C. T. U., announces that the year 1932 will be devoted to a series of national meetings sponsored by the W. C. T. U., and that a feature of every program will be a discussion of beer, its history in politics and the source of the present propaganda. "In our estimation", said Mrs. Boole, "the present rumor concerning four per cent beer comes from two definite sources: One is the brewer. The recent open letter of Augustus Busch, prominent in Missouri, shows that the big force behind the organized wet propaganda is still the brewery industry.

"The second source is a group of politicians who believe that there is a certain political power in the beer idea. These politicians are of both parties. The Democrats use the beer propaganda for winning wet votes for their side; and the wet Republicans are endeavoring to make people believe that President Hoover is shortly to make an announcement favoring four per cent beer.

"It takes only common sense to predict President Hoover will make no such announcement favoring beer. President Hoover has already said

that to legalize that which the Constitution forbids is unthinkable. Furthermore, congress is dry; the senate particularly so. In our judgment no beer bill will get more than a scattering of support in the next congress; it will never reach the floor of either house; and there will be nothing approaching a serious consideration of any such measure.

CONSISTENCY

Jennie N. Standifer

Mr. Webster tells us in his great dictionary that consistency is: "harmony"; "not contradictory". It is certainly one of the finest principles that can be woven into our lives. The most beautiful characters can be marred and even ruined by lack of it.

We have little confidence in those who are not consistent, no matter how brilliant of intellect or popular they may be. Preachers, lawyers and doctors are not desirable as advisors in spiritual matters, in business, or in the treatment of bodily ills, if they are not consistent. All sensible people want the "all wool and a yard wide" men for advisers when advice and help are needed from these professions.

School teachers from primary to the last year of the university course are undesirable instructors if their lives are not consistent in honor, integrity and the lofty principles we should strive to cultivate from youth to age.

A great poet has said: "Consistency, a jewel thou art!" This is true, and we should seek this jewel and let it adorn our characters all through life. In fact, only a consistent life is what Christians should make their aim. Let us cultivate it until it becomes habitual, and we are able to make every day in the week the best of which we are capable.

CRYSTAL SPRINGS

A twelve-day meeting at the Baptist Church here closed on last Sunday night. Mr. Otis Thompson led the music and the pastor did the preaching. There were sixty-four additions to the church. Forty-five came upon profession of faith and 19 by letter. There was a fine attendance at all the day services and at night the people came in great numbers.

One of the noticeable things in the meeting was that there was not a single invitation for membership given but that there was a response. Even at the baptismal service on Monday night following the meeting there were three additions upon profession of faith.

Mr. Otis Thompson, who is a native Mississippian, but who has been Musical Director for the Calvary Baptist Church of New York City for the past three years, is the best all-round musical help that we have ever had in a meeting. He is a first rate soloist; splendid choir director; competent leader of the personal work, and a very fine worker with the children and young people. Above all, he loves the Lord and literally revels in seeing lost souls brought into the kingdom. He is the most untiring and efficient help we have ever had, humble and companionable.

Please pray for us that we may be able wisely to follow up this great spiritual victory, which seemed to grip and bless the entire community. To Him be all the praise! Without the great wave of prayer and supplication, that characterized the church for weeks before the meeting, and fine personal work done such a work of grace would have been impossible.

—T. W. Talkington.

IF GOD IS NOT DISGUSTED

If God is not disgusted
With Mississippi's mess,
And if the saints and angels
Are willing still to bless,

Then by the men and women
Who made you good and great,
O, Mother Mississippi,
Restore your former state.

Away with greedy grafters,
Bring back the noble breed,
Select to guide and shield you
Wise men with wit to lead.

Away with petty factions,
United, let us stand;
Too long we've been the laughing-
stock,
A jest from land to land.

Away with private hatreds,
Away with ancient wrongs;
Revive the rule of reason,
Teach judgment to the throngs.

Away with sordid weaklings
Who boast their skill to save,
The times demand a Moses
Profoundly big and brave.

Away with words that blister,
Away with tongues of taint,
The stench of filth and sulphur
Has made our people faint.

Away with every evil
That mars the fair renown
Of Mother Mississippi—
Restore her starry crown.

Bring back those fine traditions
For which our fathers died;
Bring back those golden glories
Which were our mothers' pride.

God give us wit and wisdom,
God give us strength and grace,
With holy zeal, we'll prove ourselves
Once more a worthy race.

—David E. Guyton,
Blue Mountain, Miss.

The church at Grand Prairie, Texas, has just experienced a good revival meeting, closing on Sunday, July 26, after being in progress for two weeks. The pastor, Rev. H. H. Hargrove, did the preaching, and Ira Prosser of the North Fort Worth Baptist Church, led the singing. The meeting was held in a large tent owned by the Dallas County Association and great crowds from a large area attended. There were 36 additions to the church and a large number reconsecrated themselves to the Lord. This is the third meeting in which the pastor has preached in this church in as many years of pastorate. It was the second meeting in which Brother Prosser has led the singing for the church. By unanimous vote the church invited him back next year.

FURTHER WORD CONCERNING SPAIN AND ITALY

We have called attention several times in the Herald to the deeply interesting and significant developments in two European countries, Spain and Italy. It has been interesting to observe how mildly, not to say timidly, the daily press deals with these developments. They "walk circumspectly," as a rule, wherever the interests of the Roman hierarchy are involved. In both of these countries the issue of religious freedom is paramount. In both of these countries the papacy is openly, vigorously and violently opposing governmental policies granting and securing some considerable measure at least of religious liberty. If there has been any doubt whatever as to the attitude of the Roman hierarchy on this vital issue the course which the Vatican has taken in recent weeks both in Spain and Italy.

Of course there never was any doubt on this matter in the minds of persons who were acquainted with the long history of that organization and with its consistent teaching on this subject. It will always be an amazing fact that the daily press in the presidential campaign of 1928, with few exceptions, maintained that the Protestant people, the members of evangelical churches, were exhibiting a spirit of hatefulness and bigotry in opposing the Tammany candidate for President, that it was narrow and mean to maintain that the Roman Catholic Church sought to interfere in any way with civil affairs. They actually went so far in some cases as to declare that a liberal and generous temper on the part of Protestant people could be shown only by voting for a Roman Catholic. The logic of recent events disposes of all the odd contentions in a very satisfactory way.


The Spanish Republicans ought to know Romanism intimately. The decree of the Spanish Republican Cabinet "for absolute freedom of worship for all religious creeds in Spain," goes to the very heart of the whole matter in this paragraph:

"The Catholics demand freedom of creed in countries in which there are (other) State Churches enjoying privileges or wherever the Catholic Church is faced with obstacles to its development."

The implication, of course, is that wherever Roman Catholics are in control they deny to others the rights which under the circumstances described in the decree they demand for themselves and all the history of the hierarchy sustains this.

Here is to us the most interesting feature in the recent happenings in these Southern European countries. So far as we have observed no one has called public attention to it, and yet it is certainly highly significant.

In Italy, the home of the papacy, some years ago, following the World War, there was a formidable move-



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ment among the people toward radicalism and communism. Mussolini, with his black-shirted Fascists, undertook to combat this movement and to establish in Italy a strong centralized government. How well he has succeeded the whole world knows. Fascism was in its way revolutionary, but the revolution was of a very unusual and peculiar type. It represented a stern reaction against the disorganizing and radical forces that were already at work in the Italian nation. It did not seek the dethronement of the king, though it greatly reduced his authority. Whatever may be thought of the rough-and-ready methods of its leader, high and honest tribute must be paid to his courage and consistency. It is altogether possible that he and those who cooperated with him saved Italy for the time at least from chaos and utter confusion. Keep in mind, however, that this great political movement in Italy tended toward the strengthening of government and increased respect for constituted authority.

In Spain, the home of the Inquisition, the situation has been wholly different. Here the revolution contemplated nothing less than the dethronement and banishment of the king and the substitution of a republic, a democracy of some sort by which the will of the people might be done. The reaction in Spain was against kingly authority, against dictatorships of every kind and in favor of a democratic form of government. How far the present policy will go, whether republicanism can "march" remains to be seen. The point on which we are now insisting is that the conditions in Italy were almost exactly reversed in Spain.

We have then here two Latin European countries, both of them overwhelmingly Roman Catholic in their populations. One of them the age-long home of the papacy and the other the home of the Inquisition, whose king had among his titles that of "Defender of the Faith." It is safe to say that in both Italy and Spain nine out of ten who have any religious affiliations are related in one way or another to the Roman hierarchy. They have known little or nothing of any other form of religion. In Italy certainly in other years when Italians broke away from their allegiance to the Roman Church they usually drifted into atheism. Something of the same sort seems to have happened in Spain.

Now isn't it singular, striking, significant, that both of these countries where Roman Catholicism has ruled through the long centuries and where the great body of people is at the present moment related in one way or another to the Roman Catholic organization there is now manifested the utmost distrust of the hierarchy and the most violent antipathy to its priests and its ecclesiastical organization and institutions? Isn't it still more singular and striking and significant that in these two countries where conditions

so utterly dissimilar prevail, the stoutest witness of modern times should be borne for the doctrine of religious freedom? Finally, isn't it yet more singular and striking and significant that in both of these countries, with political policies radically different, when an attempt is made by those in authority to recognize the principle of religious freedom and to guarantee it, the Roman Catholic hierarchy should be the chief opponent of this priceless doctrine and should be found standing right in the path of both the Spanish Republic and Italian Fascism?—Religious Herald.

UNION (MAYTON) CHURCH, RANKIN COUNTY

Twelve months ago I accepted the pastorate there, and since that time we have had 47 additions, many of whom for baptism. This does not include the revival for this year; however, 23 of the above number came during the revival last year, which I was privileged to conduct myself. We have organized a Junior B. Y. P. U., which, I think, is one among the best; also a Senior union and an Adult union, and recently added the General Organization. There has been numbers added to the Sunday School, which necessitated some additional classes. Our problem here is inadequate building facilities. We had a B. Y. P. U. Institute in the Spring offering courses for Juniors, Intermediates and Seniors; the highest number attending this any evening was 78. Since that time the pastor taught a class in the Sunday School Normal Manual, a result of which several were awarded their certificates.

Up until a few weeks ago we still used an organ and kerosene lamps, but recently have installed a carbide lighting system, the plant being furnished by Brother Will Graves; also a Grunewald piano is now in use. This church is as Mr. Vit F. Brick says, "away down in Rankin." Only



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—A. W. Talbert, Pastor.

"Was the sermon today to your liking, Pat?" inquired the priest.

"Troth, y'r riverence, it was a grand sermon intirely," said Pat, with genuine admiration.

"What seemed to take hold of you?" the priest inquired.

"Well, now as ye are for axin' me, I'll tell ye. What tuk houl't of me most was y'r riverences' parseverance—the way ye wint over the same thing agin and agin and agin."

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, he said: "Now, boys, if I stood on my head the blood, as you know, would run into it and I should turn red in the face."

"Yes, sir," said the boys.

"Now," continued the teacher, "what I want to know is this: How is it while I am standing in the ordinary position the blood doesn't rush into my feet?"

And a little fellow shouted: "Why, sir, because yer feet ain't empty."

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SHADY GROVE, COPIAH COUNTY, BEGINS REVIVAL

The annual revival of the Shady Grove Baptist Church began August 2, Sunday morning, when Rev. Bryan Simmons, noted pastor-evangelist, delivered a dynamic sermon at the eleven o'clock service.

Brother Simmons based his message on the tenth chapter of Acts, which is an account of the first revival among the definitely organized Gentiles. "This revival occurred in the home of Cornelius. That which was true of this first revival should be true of ours. There were three parties concerned in this revival: First, God; second, people; third, preacher.

"Let us consider the part played by each of these parties. First, God. God is the mediator who brings the preacher and people together by preparing them for each other. Peter and Cornelius were of different nations, customs, etc., but yet God brought them closely together. God pours out His blessings on the people.

"Secondly, the people shall be considered. First of all the people should be desirous of a revival, for a closer fellowship with God, and the winning of the lost. Prayer is paramount in and for every revival. Cornelius prayed for a blessing and prayed until it came. He prayed until the ninth hour, which is about three o'clock according to our time. Are we willing to be a Cornelius? Spend time for the outpouring of the Spirit of God. We will find that somebody prayed before every blessing is granted. The third duty of the people in a revival is to advertise. The people did in Biblical times. Cornelius did; he got busy and talked it into the people and even sent out messengers. He thought it worth while: ours should be. We must impress upon the people the fact that we are having services at the house of the Lord and want them to come and worship. The people must come with readiness to hear.

"Thirdly, there is the part played by the preacher. The preacher's part is parallel with that of the people. The people must cooperate with the preacher. Every preacher needs to pray; go into the presence of God and listen to Him before appearing before the people. He must preach Jesus and Him crucified. Peter opened his mouth and preached. It is the business of every man of God to stand humbly in the presence of the people and hold up Jesus Christ as the One who saves and keeps. Peter, the preacher of that first revival, played his part that day and the people, too; and they were amazed at the result. We want, too, to be. Will we cry as did Isaiah of old, 'Here am I'? The same power will come into our midst if we do as the people of old did. We will be amazed at the result. Let's pay the price; recognize our part and go out to do our might. Just as Simon Peter labored with the lost so will your pastor and visiting preacher labor with the people, of this community that we may have just such a revival."

The congregation then sang the closing hymn: "Lord, Send A Revival".

Rev. A. A. Kitchings, the pas-

tor, was away at Lake for Sunday services, but will be on the field which is white unto harvest Monday to assist Rev. Simmons.

Brother Simmons was the pastor of Shady Grove Church at the time the brick structure building was erected. It was under his wonderful leadership directed by God that this great feat was achieved. He is a God-fearing man who holds the esteem of all who know him. The church feels indeed fortunate in securing him to conduct this revival, and is endeavoring to show this appreciation. Truly he is answering a similar call as that of Paul when the people of this community said, "Come over to Shady Grove and help us".

Prof. Ray Izard of Gallman is conducting the song service. We are grateful to Mr. Izard for his wonderful leadership, for we feel he is one of our very own.

Will the Christians of Mississippi pray that Shady Grove may witness just such a revival as recorded in Acts 10?

Sincerely,

—Aubrey Kilcrease, Reporter.

TAYLORSVILLE, SMITH CO.

Saturday, July 24th, brought to a close a very successful revival meeting held in the Taylorsville Baptist Church. There was regret in the hearts of all to see the services come to a close while there was great rejoicing over the many blessings which came during the days of the meeting.

Twenty-eight additions were happily welcomed into the church. Of these twenty-eight, fifteen made a profession of faith, and thirteen came by letter.

Rev. W. L. Compere, pastor of the church, led in these services. While Rev. Compere has only been on that field since April 1st, 1931, he has endeared himself to peoples of the different denominations in the community, and each service in this series of meetings was well attended.

—Hubert Duckworth.

"Often a little tug-boat makes more noise than a great steel liner." —Gambrell.

"There is no defeat for a cause well pushed, if it is right." —Gambrell.

"If you ever have a carbuncle, you will know where it is." —Gambrell.

"A good back-bone is a fine thing to have, but a crow-bar would not make a good back-bone—a back-bone should have joints in it." —Gambrell.

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Motto: Work Wins.

For Further Information Address J. M. Starke, Montgomery, Ala.



A GROUP OF "BIG" BAPTISTS

"Now let me see, I think I'll grow up to be a Baptist preacher", mediates the "big fellow" to the left.

These are four of the youngsters whose foster parents are the 225,000 Baptists of Mississippi, and whom "Daddy Miller" has the responsibility of looking after. It doesn't appear that some of these are lacking in vitamins. All psychologists and physiologists admit that childhood is the most important period in a person's life—that the kind of

man or woman a person is, depends on the kind of early childhood training he has had. But for the Baptists of Mississippi many such children as these could not have any childhood training or a home environment that will make them healthy, strong and law abiding citizens.

It costs only about \$10.00 per child per month for everything. Many Sunday Schools, W. M. U.'s and individuals are sending this amount for the support of certain children each month.

"It takes churning to get butter." —Gambrell.

"Every life has its supreme purpose." —Gambrell.

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NEED
Your prayers and influence—Your boys and girls—Word passed on to your friends that CLARKE will not close, but will open its 1931-32 Session in September.

It seems unfortunate that the Convention for the lack of funds has been forced to withdraw its support from this Institution. Therefore, we have no fixed income. We are depending upon the friends of Clarke College and Christian Education to help us with their money. Any amounts will be greatly appreciated, and we will do our best to use it to the Glory of God. For further information, write

CLARKE COLLEGE—Newton, Miss.